

# ***THE PILGRIMS***

MISSIONARY LIFE, IN CARTOON AND TEXT

By

GLOVER SHIPP

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Glover Shipp

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# ***PUBLISHER'S STATEMENT***

It has been my privilege to publish several of brother Glover Shipp's mission books and there will be others to follow. I am especially happy to bring this one out because it is a new and exciting way to tell the story that needs to be told. All of us appreciate pictures and cartoons in a newspaper, magazine, or book that we may be reading at the time. We have often used pictures in mission books, but for a change we are now going to have the opportunity to read one that is illustrated with cartoons.

Brother Shipp is not only an excellent writer but is also a talented artist, and he uses his artistic abilities in the Lord's work. He has furnished the art work for all of his books that we have published to date.

Having worked as a writer, served as a missionary in Brazil, authored several mission books, and taught in Abilene Christian University, he was well qualified to write this book. His imaginary family, The Pilgrims, represent a typical missionary family, and brother Shipp leads them through all of the usual procedures, activities, and problems that families experience both in preparing to go to the field and in working on the field itself. I think all missionaries can relate to this story, and after reading this book, brethren everywhere will be able to empathize more than ever before with the missionary and his family.

It is my prayer that this type of mission book can be the means of introducing world evangelism to many brethren who have been aloof up to now. Certainly if there is any hope of reaching the majority in our brotherhood, of helping them to be more conscious of mission efforts and of the need to expand them, surely it would be through this book. The Lord knows that we need such a boost at this time.

J. C. Choate  
Winona, Mississippi  
December 1, 1989

# ***FOREWORD***

This book is just plain fun. Never before have the challenge, the simplicity, the complexity, the struggles and the victories of missionary life and work been laid out in such an enthralling format. Welcome to the ultimate missions comic book!

But seriously, missionary service is not all fun and games, as we well know. Glover Shipp moves far beyond the tongue-in-cheek cartoons which so enjoyably depict the vicissitudes of our friend Pilgrim. Through it all he presents a vivid and realistic picture of what it really means to become part of God's elite cross-cultural army. As you look and read, you will feel as if you've been there. If you have served as a missionary, you will enjoy reminiscing. If you have not, you may be challenged to volunteer.

Few people I know could have produced this book. Obviously Glover Shipp has outstanding artistic and literary talents. But these would be insufficient, if they were not combined with a sensitivity to the imperative of fulfilling Jesus' Great Commission, years of field experience in the Third World, and a theoretical acquaintance with the field of missiology. Put them all together and you have the recipe for a book which is at once unusual and authentic.

Creativity is a great asset for communicating a vision. In this book the vision for reaching the world in Jesus' name comes through loud and clear. It should be read by Christians of all ages and all races and all backgrounds. My prayer is that God will use it to raise up thousands of new Pilgrims to move into the frontiers and reach the unreached with the Gospel of Jesus Christ.

C. Peter Wagner  
Fuller Seminary School of World Mission  
Pasadena, California

# ***INTRODUCTION***

Why in the world create a cartoon book on such a serious matter as missionary life? Well, there are several reasons for such a venture:

First, the missionary is considered by many to be some sort of saint or monk, a dedicated type living in a strange world, who doesn't really understand the normal Christian's problems and weaknesses. I assure you, however, that any Christian engaged in a special mission for the Lord suffers most, if not all, of the temptations and problems that any Christian faces. He or she is definitely not a "super saint." I felt that a book in which gentle fun is poked at the missionary could make him appear a bit more human.

Second, I wanted to depict certain attitudes toward missions and certain do's and don'ts of mission service, on the assumption that a story of missions and mission methods, with the accent on pictures, would be more effective than straight text.

Third, I wanted to share our experiences on the field in Brazil, during a period of eighteen years, and correct some misconceptions about life on the field.

Fourth, I wanted to incorporate my professional art and journalism background into a story about my own spiritual pilgrimage.

Our family went to Brazil in 1967, as part of a team aimed at establishing a spiritual beachhead in Belo Horizonte, a state capital and gateway to the Interior of that vast country. Now with four million inhabitants, it is Brazil's third largest city. In that city I specialized in Christian publications and Bible teaching, yet also ran the gamut of other missionary obligations: preaching, counseling, giving material and spiritual aid to needy persons,

working with Bible camps, preparing national leaders, lecturing at seminars and retreats, penetrating the remote reaches of the nation, designing and constructing church buildings, battling over documents, suffering culture shock (repeatedly), fracturing the language, facing loneliness, illness and discouragement . . . I also experienced times of great joy and satisfaction as the work in that country grew from a handful to several thousand faithful Christians.

I could not have done this without my Lord, my beloved wife, Margie, my family, my colleagues and my brothers and sisters in Christ, especially those of the Richland Hills Church of Christ in Fort Worth, Texas, who faithfully backed us during all of those years. Nor could I have had this experience without the fascinating souls called Brazilians, who have patiently put up with our foibles and have come to love us, as we love them.

As you thumb through this book, laugh a little with us, but also look for underlying truths and principles. May you come to see the mission of the Church as demanding, yet vital, and the Pilgrim family as very human beings, engaged in a difficult but rewarding calling for their God. Any similarity in this book to persons living or dead is purely intentional.

CREDITS: I am indebted to the little book, *Church Idbits*, by Robin Jensen, and to a *Porcine History of Philosophy and Religion*, by James Taylor, for their use of cartoon figures with a religious message; to Mary Lou Totten, who encourages the use of the arts in missions; and to Dr. C. Peter Wagner, one of my favorite missiology professors, who waded through the text and wrote a much-appreciated foreword to it. A tip of my jungle helmet to Les Bennett, Richard Cave, Eddison Fowler, F. H. Gates, Teston Gilpatrick, Randy Matheny, Ron Prater, Jamie Richardson, Glenn Robb and other missionary colleagues, to Sofia da Silva, my patient bilingual secretary, and to my wife and family who made the pilgrimage with me.

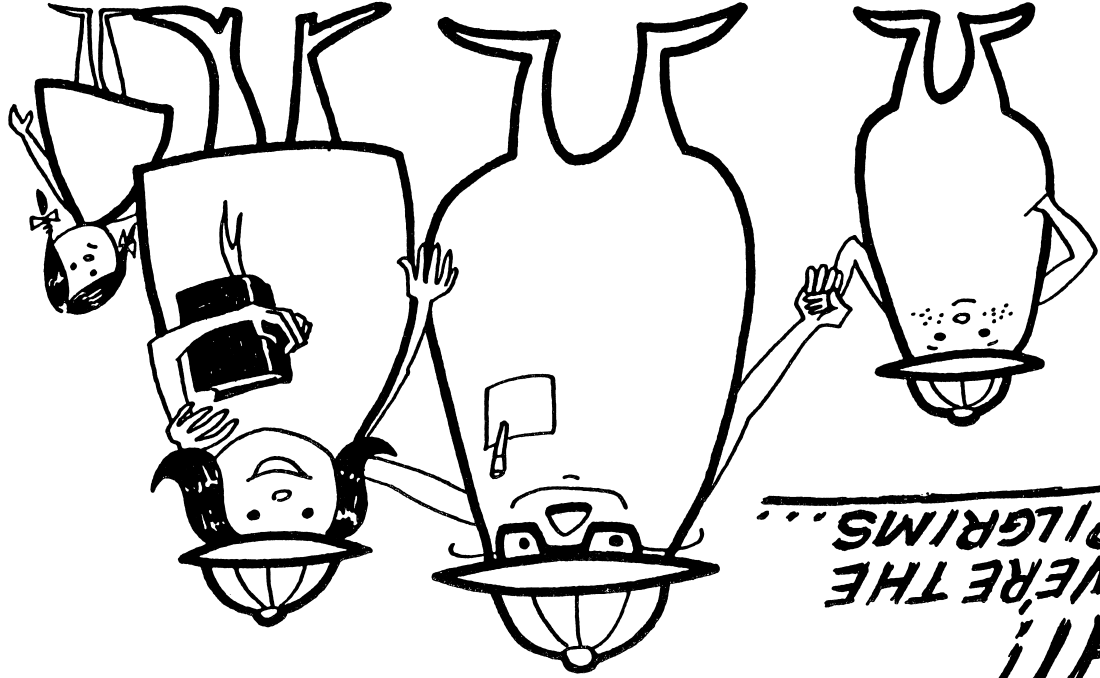
Glover Shipp

# 1. THE CALL



Aditya

Hi!  
WE'RE THE  
PIGRIMS...



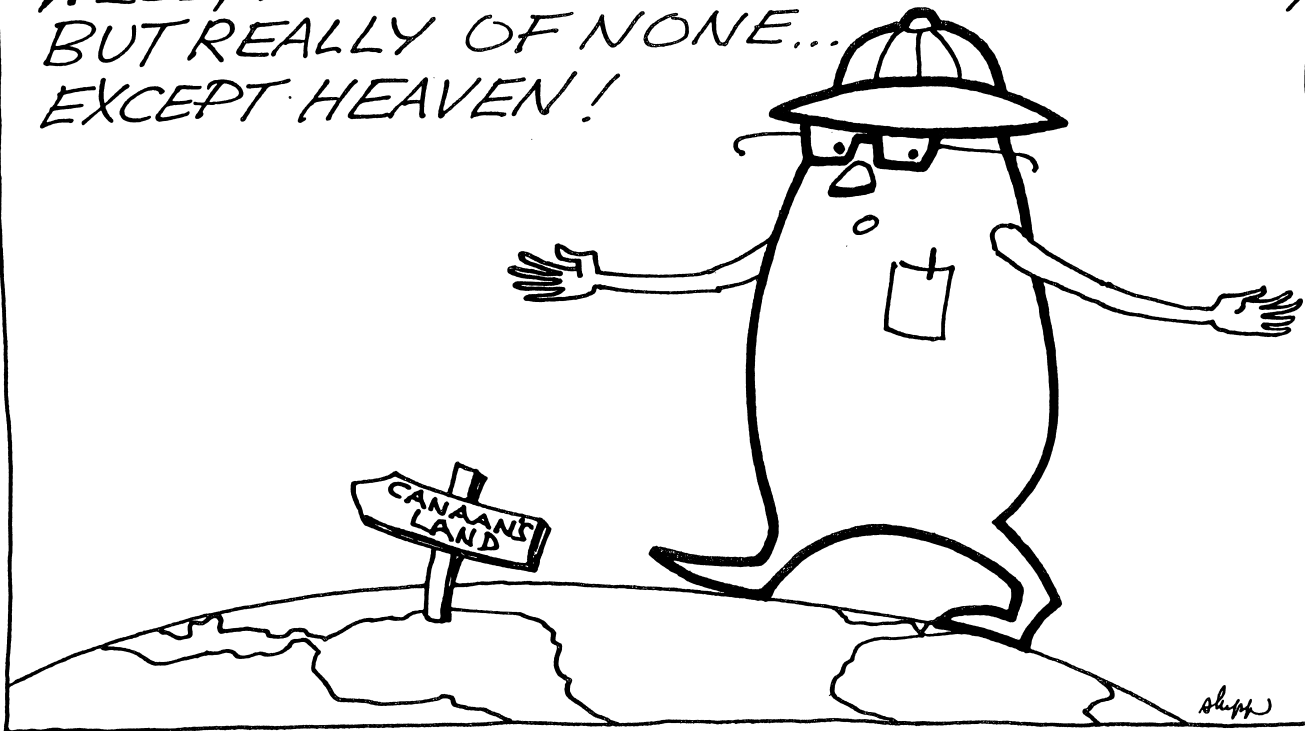
AND WE'RE GOING TO BE MISSIONARIES!

duffy



The Pilgrims are a “just plain vanilla” Christian family, no different really from most others. Yet, a chord of response to the Lord’s call lies ready to be struck deeply within its collective soul. The Pilgrims don’t realize it yet, but they are about to be moved to a distant missionary battlefield. In order to help you identify the Pilgrims in their humorous and tearful journey of faith, I have dressed them in pith helmets, the traditional headgear of the missionary.

WHAT'S A MISSIONARY, ANYWAY...?  
WELL, HE'S A MAN OF TWO COUNTRIES,  
BUT REALLY OF NONE...  
EXCEPT HEAVEN!



He or she who enters the mission field becomes, to a large extent, a person without an earthly country. If Pilgrim lives for a number of years in another land and culture, he slowly loses contact with life back home. I can recall so many stateside leaves, in which we felt totally out of the rhythm of life. Why, we didn't even know which team had won the Super Bowl! On the other hand, Pilgrim will never totally adapt to his host culture. He is bilingual to a large extent, but probably will never be entirely so. Even after years on the field, he may err, at times tragically, in his use of the language. Due to his cross-cultural setting, he senses more than most, that he is a pilgrim, just passing through enroute to his permanent homeland (Hebrews 11:13-16).

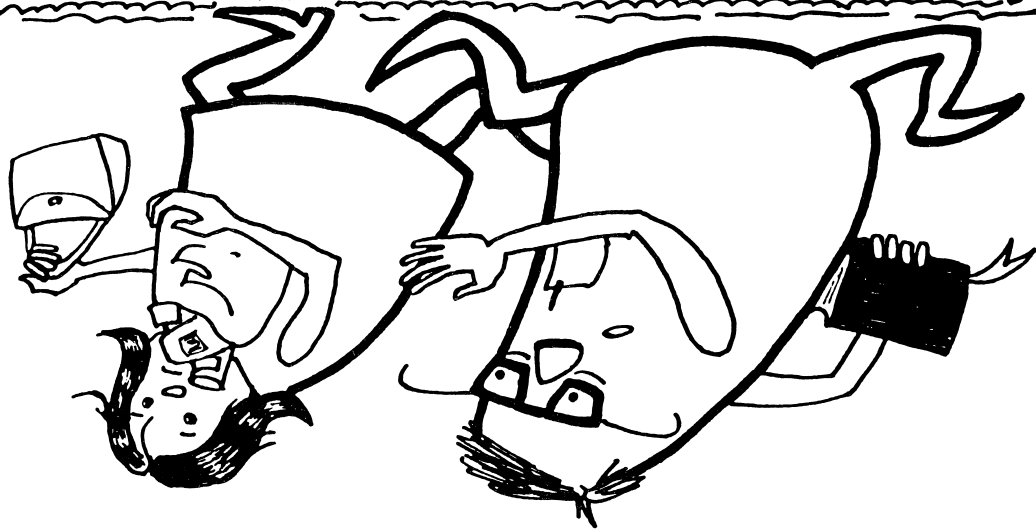
WHY ARE WE  
MISSION-  
ARIES?



WELL, BECAUSE WE'RE  
GOING ON A MISSION FOR JESUS...

The mission of the church and of any individual Christian is a mission for Jesus, not one merely for personal adventure, pleasure or advancement. We Christians who embark on a mission to other lands need to examine well our motives. Are we going because of a legalistic obligation to do so? Because we have failed at home? Because we long for adventure? Have family problems? Seek fame? These and other motivations for missions are inadequate or even outright sinful. The missionary servant must be called by Jesus, through His Word and through divinely directed circumstances, to engage in His noble task of soul winning and church planting where our Lord is largely or totally unknown.

WE WERE JUST LIKE ANY OTHER OF THE  
LORD'S SERVANTS, WHEN SUDDENLY..



Chap

The Lord's call to journey for Him comes most frequently to those who least expect it; to those busily engaged in other activities; to those who don't consider themselves worthy of such a task. It comes to a Moses, tending sheep in the desert; to an Isaiah, serving in the temple; to a Jeremiah, only a youth; an Amos, farming; a Peter, busily fishing; or a Paul, on bloody business in the name of his religion. So it was with the Pilgrims, wearing themselves out on the treadmill of good works, profession, shopping, family . . . In our own case, I was a commercial artist, journalist, part-time preacher and educator. I was busy with a dozen projects and so had little time to meditate on what the Lord might have in mind for me.

IT HAPPENED LIKE THIS...



NOT ME, LORD!  
I'M NOT PREPARED.  
I DON'T KNOW THE LANGUAGE...

shippo



The missionary call may come in many ways, perhaps not in as dramatic a way as here pictured or perhaps even more so. It may be that we are called through our study of the Word, through prayer, missionary friends, travel to other lands, campaigns, a knowledge of spiritual need in other areas of the world . . . But there must be a call, such as occurred in the case of Barnabas and Saul, in Acts 13:1-2. Once called to the task, we cannot offer up excuses to our Lord, as did Moses, when divinely summoned to liberate Israel from Egyptian slavery (Exodus 3 and 4). To go or to stay depends on the Lord's will for us and not on our own personal preferences. Oh, yes, I argued with Him about Brazil. I didn't want to go through the arduous discipline of learning yet another language. My arguments did no good, however, for the door to Brazil loomed open before us and we felt compelled to enter it.



## 2. THE PREPARATION

**LORD,** IF IT'S GOING TO BE TOUGH  
OUT THERE...



COULD YOU SEND SOMEONE ELSE?

*shipp*

No task is more demanding than the cross-cultural, bilingual requirements placed on God's workers in other lands. However, our Lord has promised to be with us (Matthew 28:20) and this suffices to take care of the difficulties. It will be tough there, rest assured of that, but if He has tapped us for such a sacrifice, then no one else will do. We cannot know why we, of all people, were driven to missions, when others could perhaps have done it better. But even though we may be halting in speech in a foreign tongue, He still needs workers and we were among those whom He chose. I was even asked by one church leader before leaving just why I felt this urge to go to the field, for "after all, you are not really a preacher."



LORD, HOW DO WE GET THERE FROM  
HERE... AND HOW DO WE PREPARE?

skipp

A commitment is one thing; fulfilling it is another. There is a great gulf -- a faith-testing abyss -- between the decision to go and the process of arriving on the field and settling in there for the long haul. This gulf must be bridged with girders of financial support, theoretical and practical preparation, and a large portion of faith and patience. Often, during those years of preparation, we may find ourselves pacing the floor and mumbling to both ourselves and God. This, too, is part of the process, to teach us to patiently wait on Him.

JUST IMAGINE...



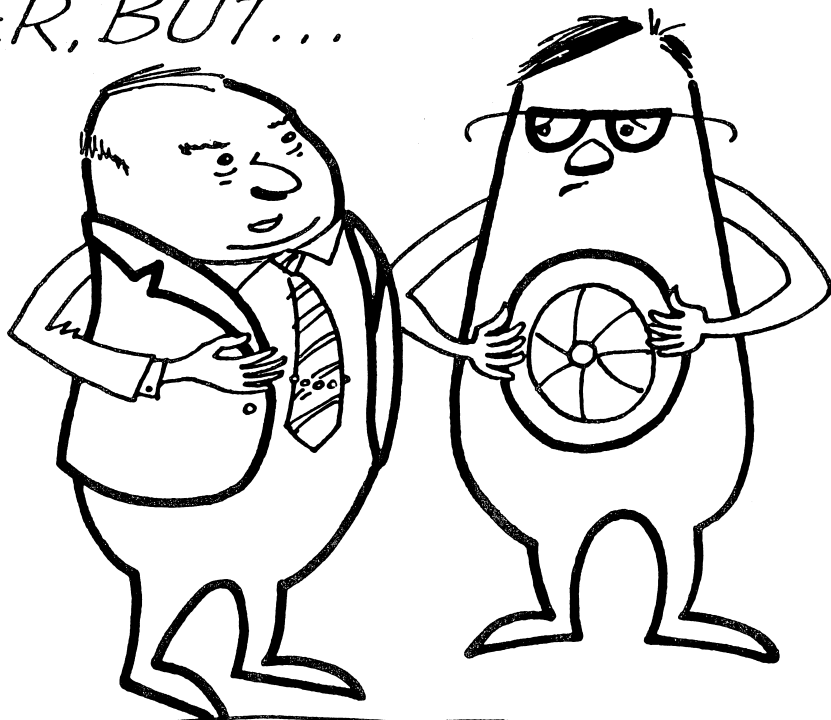
A FEW MONTHS AGO I COULDN'T EVEN  
SPELL ETHNOCENTRISM!

slushy

The modern missionary needs considerable formal preparation for the task ahead. This is due in part to the increasingly rigid visa requirements of foreign governments. Also, our rapidly shrinking world and constant international tensions, the worldwide demand for professional understanding of cultures and languages, and other valid factors require better preparation than was necessary in earlier times. We must go to the field today understanding ethnocentrism (the state of being overly wrapped up in one's own culture), cultural anthropology, cross-cultural communication, missionary principles and practices, methods of church planting and growth, and other fields relatively new to missions. If we aim to serve in a major international city, urban anthropology and methods of urban evangelism are essential. Prepare we must, better than ever before.



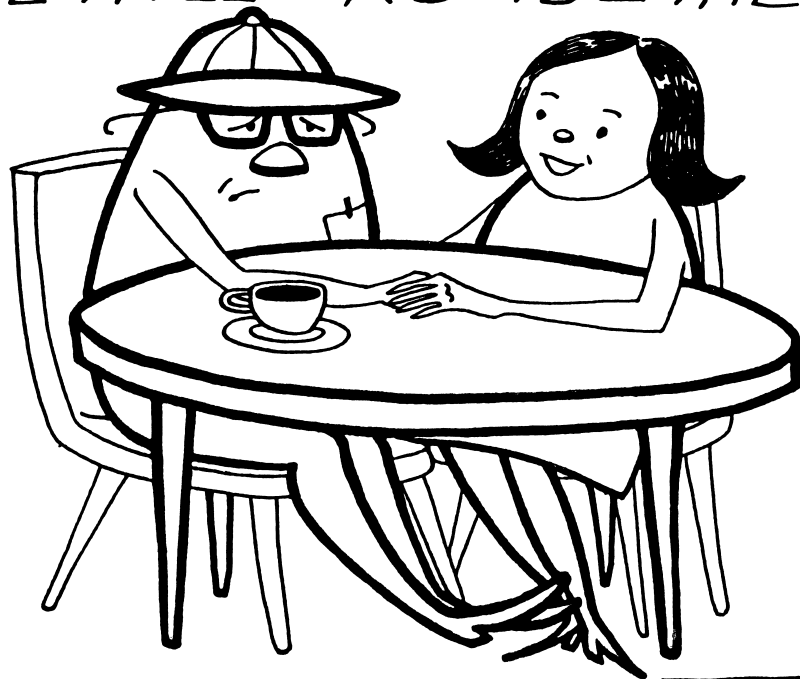
WE'D LIKE TO HELP YOU, BRO-  
THER, BUT...



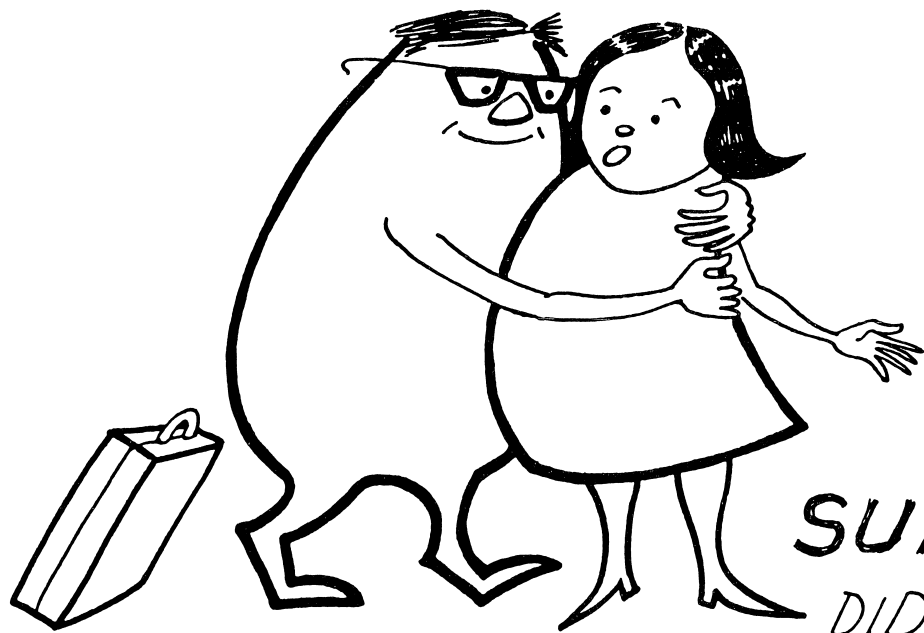
Shup

One of the greatest trials in missionary preparation is that of seeking support. Among churches of Christ, of which I am a member, there is no central headquarters or missionary society through which to be assigned a field and receive support. Therefore, the individual family or team going to the field must approach local congregations, sometimes many of them, in order to arrange the necessary financial commitment for its task. This has its advantages, for it avoids the administrative expense of a central agency and also creates a more personal relationship directly with supporting churches, without the intervention of a separate missionary organization. However, it can also create some problems of its own. Unfortunately, many churches have little or no missionary zeal, while those which do have such zeal must constantly evaluate a steady stream of appeals, agonizing over them and deciding which to accept and which to turn down. Church sponsorship and support difficulties lie behind the return of many from the field, and the failure of some to even leave.

DEAR, IF THE LORD WANTS US TO  
GO, HE WILL PROVIDE THE MEANS.



The aspiring missionary often passes through an endurance test, as he or she seeks support. This fledgling Aquila or Priscilla becomes discouraged and may even conclude that the Lord doesn't **really** want him or her to go. Sometimes only the intervention of a faithful Christian friend or a steadfast mate keeps the missionary candidate going. If the Lord wants Pilgrim to go to the field, and gives him the capability necessary to adapt to other languages and cultures, then He will certainly find a way for His man and for that man's family. However, this does not mean that Pilgrim should sit back and do nothing about preparation or support. He must work hard, if he is to succeed. Oh, how I dread fund-raising for mission projects! This is more difficult for me than learning a foreign language or adapting to another culture. Yet I know that is a necessary part of the mission, for few indeed volunteer to help send and support. For some strange reason we must swallow our pride and timidity and become beggars for the Lord's global cause.



**FULL  
SUPPORT?**

DID YOU TELL  
THEM HOW MANY KIDS WE HAVE?

*shupw*

Pilgrim may well find himself living in a very expensive international metropolis, rather than in a tribal setting. Therefore, he and his family cannot be supported on the basis of the village life economy of past generations. His car will probably be costly, both to buy and to operate. His rent will be like that of housing in large American cities. His utilities, food bill and other expenditures will be high, just as they are at home. If he has children, their schooling will be a major consideration. In our case, when we went to Brazil in 1967, there were eight of us: husband, wife, five children, and a mother-in-law! Talk about mouths to feed! Our three teenage sons consumed food as if each meal were their last. Early in our stay on the field we ate a lot of rice and beans, Brazilian staples. An entire tureen of each would disappear in a few minutes' time. Our sponsoring church took on a large obligation, indeed, but never failed us.

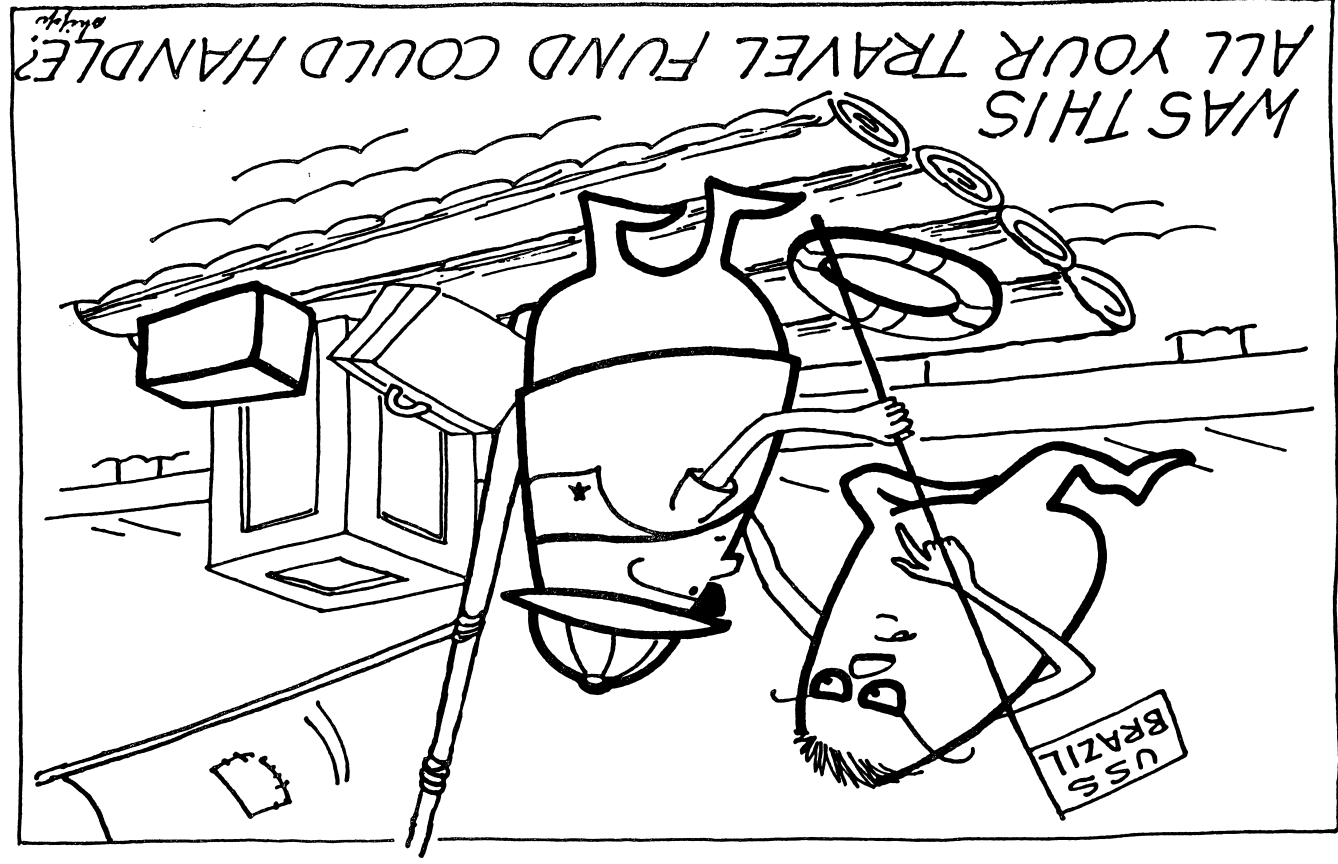


IF I HAVE JUST ONE MORE THING TO PACK,  
I THINK I'LL GO OUT OF MY MIND!

*shipp*

Those last few weeks before departure are a trial to the soul, as goods are sorted, sold, packed and repacked. Much of the brunt of this falls on the wife, who must part with many treasured possessions, such as favorite pieces of furniture. All of the family's goods and necessary tools for the work must be shaken down to manageable proportions for overseas shipment. Even at best we seem incapable of "traveling light." As one customs official in Brazil observed: "You Americans throw away more than most Brazilians have!" Of course, we male world conquerors know that we must take to the field every book on which we can lay our hands, every kind of electronic gear, every kind of teaching aid . . . while our wives insist on taking such "mundane" items as kitchen appliances.





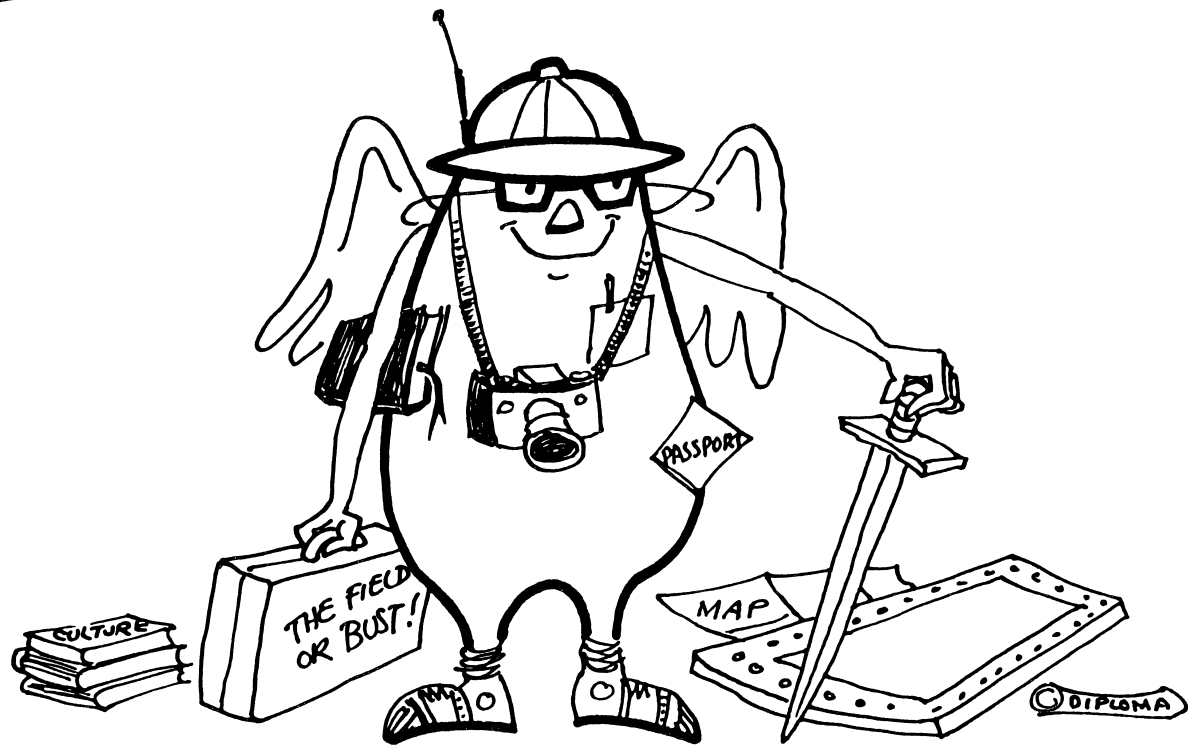
WAS THIS

ALL YOUR TRAVEL FUND COULD HANDLE?

USS  
BRAZIL

DO NOT

Missionary support includes not only a reasonable salary, but also adequate settling-in and working funds, as well as a travel fund. Many of us go to the field lacking the resources to effectively carry out one phase or another of our task. When we left for the field, we took what we thought was an adequate amount of money for setting up our home and the work there. It turned out that the settling-in process was far more expensive than we had anticipated. The result was that we struggled for the first three years or so just to meet our basic expenses. In too many cases travel funds, working funds or salary are short from the start, so Pilgrim begins his work financially crippled (and may never recover). Both he and his sponsors need to be realistic in this matter of support, neither being lavish nor tightfisted in response to his economic situation on the field.



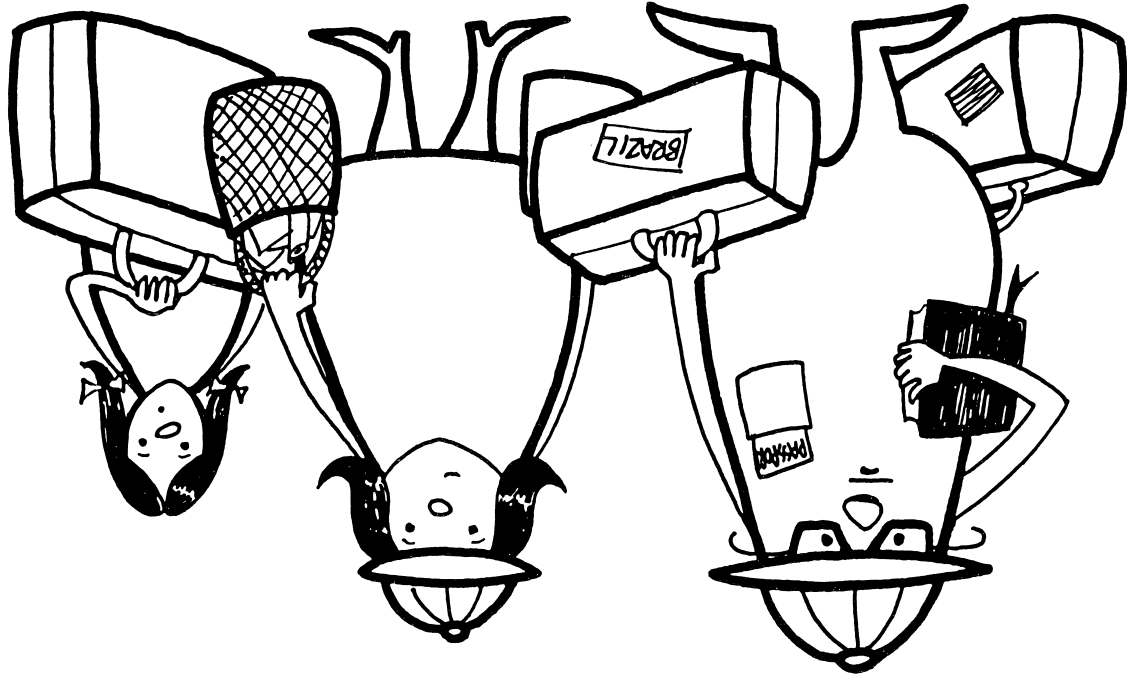
OK... GUESS I'M ABOUT READY TO GO... *Shipp*

Preparation for the field is a relative thing. If Pilgrim took all of the courses, received all of the language study and made all of the spiritual preparation advisable, he would never leave. He must prepare to the extent that his situation permits, pray for sufficient spiritual armour and then leave, trusting in the Lord to provide what he himself may lack. We went to Brazil with a minimal knowledge of the language, a course on cultural anthropology, some study of cross-cultural communication and little else in the way of specific training. For those days our preparation was perhaps adequate, but far short of what it should have been. Now notice in the cartoon that Pilgrim has an antenna, for regular communication with God and man, jogging shoes for running the Christian race, a shield of faith, passport, camera, books and bags. His wings are non-functioning appendages, just for effect, for he is certainly no angel. Rather, like all of his fellow Christians, he is a fallible human being.



### *3. THE SETTLING IN*

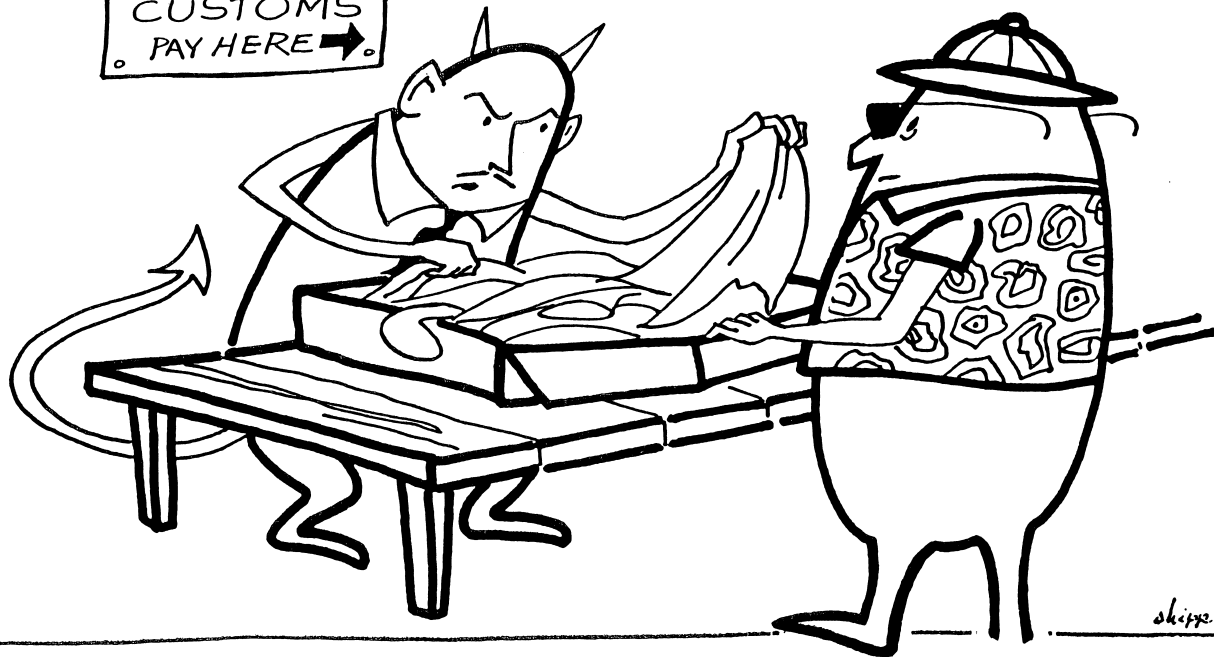
HERE WE ARE, WORLD, READY OR NOT..  
(WITH PASSPORTS, VISAS AND A YEARS SUPPORT!) *why?*



Finally, the day comes when God's man and his family are ready (as ready as possible, that is) to depart for their target field. Despite their preparation, they will face a long period of language learning and cultural adjustment. They may be only partially ready to face the world and the world is certainly not ready to face their broken language and strange ways. However, the foolishness of their preaching to those of other lands is God's way of getting His Word out to all the nations. In this process He has chosen to use us "clay jugs," even with all of our cracks and defects. In our case I was no great preacher, although I was experienced as a part-time minister and Bible teacher, as well as having helped initiate and develop new congregations. Both my wife and I felt ourselves inadequate for the challenge before us. And we certainly had our personal faults, yet our Lord chose us to go for Him. It is truly amazing what He can do with defective human material.

HAVE YOU ANYTHING TO DECLARE?

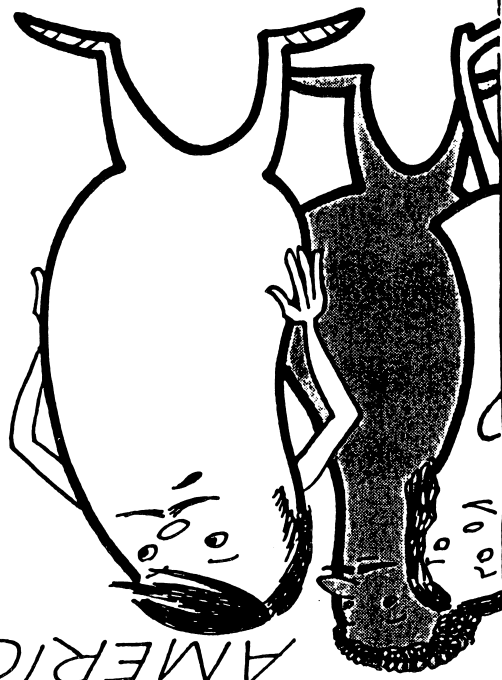
ADUANA  
ALFÂNDEGA  
CUSTOMS  
PAY HERE ➡





No matter how glowingly written are the travel brochures for a country and no matter how friendly the people, certain levels of government, such as customs, are generally manned by not-so-friendly types. Especially those immigrating to another country can expect a thorough search of their goods and can even expect to pay high duty on certain items, or have them confiscated. When our group of seven families came into Brazil by ship, the customs procedure took all day, in a none-too-clean barn of a building on the waterfront. Our faith and patience were severely tested that day. Our babies were crying. We were all hungry, thirsty, tense, fearful and hopelessly out of our depth in the language and in Brazilian bureaucracy. By the way, it is impossible to second-guess customs officials. One time they will let everything through. The next time they may be the devil's own agents. It is best to play the innocent and cooperative greenhorn, patiently awaiting their decree.

I WONDER IF THEY CAN TELL WE'RE  
AMERICANS?



shipp

There is no way to hide our foreignness in another country. At first, especially, we stand out like a sore thumb in our American clothes and with our cameras, language, gestures and manner in general, especially our build, tone of voice and way of walking. Everyone will know our roots, for better or worse. After many years on the field we may become half-naturalized, adopting the language, gestures and much of the culture. The local people may no longer be sure about our source, thinking that we may be French, Italian, or even German, but they will know for certain that we are not of their stock. No matter how long we are there or how well we handle the language, our accent at least will probably always betray us. The best thing we can do is to adapt as quickly and as well as possible to our host country, participating in its life and coming to love it and its people. Then we will be accepted as was David Livingston, about whom certain tribesmen affirmed: "He may have a white skin, but at heart he is black like us."

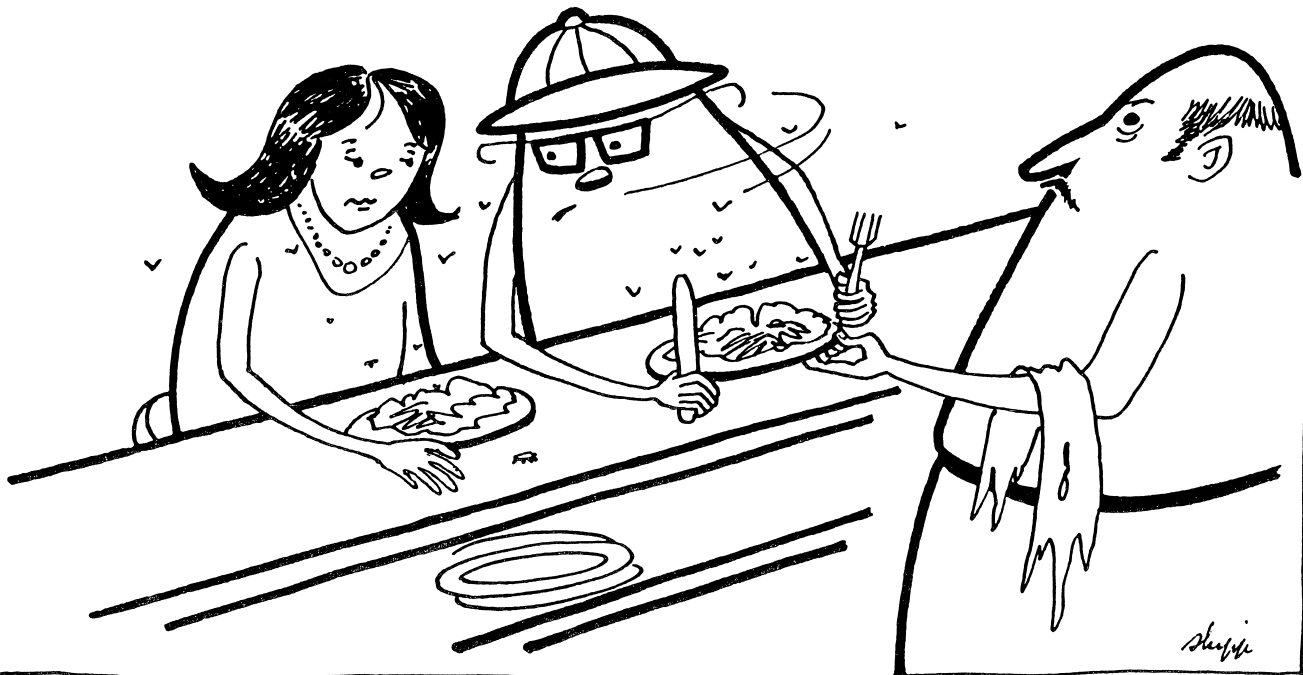
OH, ISN'T IT ALL SO QUAIN'T...?



slip

When we first enter our long awaited “promised land,” we are in what experts call the “honeymoon stage” of culture shock. Everything is exciting and idyllic. The people are quaint and friendly. And oh! The trees, the flowers, the food . . . What a blessing to be there! We’re dimly aware of filth and poverty, but overlook these negative factors. We may even go so far as to imitate everything and everybody about us, in a frantic effort to soak it all up and identify with it.

I'M NOT SURE THAT THIS PLACE IS VERY  
SANITARY...



This stage of culture shock soon diminishes, however, being replaced by a stage in which we begin to dislike the bugs, dirt, trash, unsanitary conditions and even the people. It may be true that sanitary conditions are not as good as we prefer and health precautions must be taken. At first it is difficult to cope with such matters. However, with time and patience, we can learn to overlook all but the worst of such attacks on our sensibilities. So the linen on the table in that restaurant is dirty. More than once in Brazilian restaurants I have turned a dirty tablecloth over when the waiter was not watching, only to find the other side even dirtier! So the silverware may not have been sterilized. We can eventually cope with such conditions and even thank God for the food that is brought to us. One Brazilian friend, however, gave us some advice. He said that he refused to eat food that the flies were ignoring. If they wouldn't eat it, then neither would he!

SEE, YOU DIDN'T KNOW WHAT  
YOU WERE ORDERING!





One of the most trying chores I faced during our first three weeks in Brazil, as we were lodged in a downtown hotel, was the twice-daily madness called "eating out." I had studied the language a little, so I was considered an expert and was assigned ten colleagues to shepherd every noon and dinnertime. However, my "textbook Portuguese" had not prepared me for reading a menu, especially one listing local specialties. Yet, my "tribe" expected me to interpret the menus and even more difficult, discover something on it akin to apple pie or root beer. By the time I had managed to get everyone's order into the waiter's hands, I had lost my appetite. And when the food turned out to be far different than I expected, at times not even identifiable, I almost vowed to go on a fast. All of this was perfectly normal, however, and eventually we learned to love many of the national dishes.

I HEAR THEY WANT \$375  
RENT FOR IT...



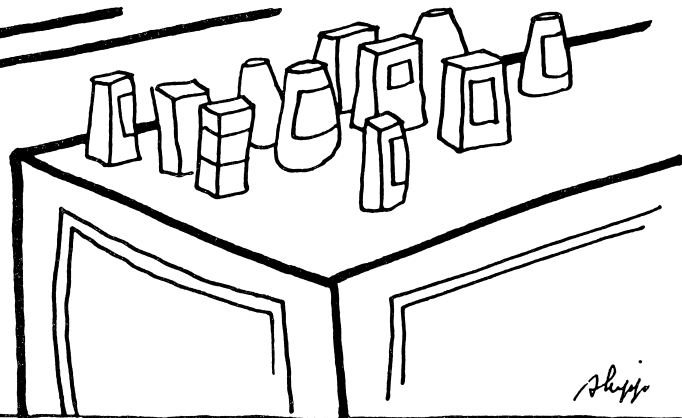
The search for living quarters can be tedious. Available housing in a city may be some else's reject, because of its inadequacy or the exaggerated rental fee the owner is demanding. Choices within one's budget may be limited and scattered. Generally, houses and apartments have tiny kitchens, small bedrooms and even smaller living rooms. Plumbing and electrical systems are different than what we are used to. Colors and interior decorating may show poor taste, by our American standards. I vividly recall the case of the "yuck orange" bathroom, the kitchens without cabinets, the bedrooms without closets, the exposed wiring, the absence of plug-ins . . . There was even the strange phenomenon of a shower that would only function when the lights were on. It is probable that nothing we look at fills our requirements totally, but after several weeks, we become so tired of searching that we compromise with our wishes, just to get settled. Amazingly, we learn to adapt to power failures, water shortages, inadequate built-ins (if any at all) and other eccentricities of housing in another land. We may even come to see that their housing has some advantages over homes in the States.

I CAN'T BUY A MATTRESS FOR  
THIS SIZE BED ??



It is an exercise in frustration to attempt to analyze why things are done as they are in another culture, just as it can be in our own. Human behavior patterns, especially as they are being filtered from one culture to another, appear at times to be incomprehensible. An example of what to us was highly inconsistent is something that happened as we were purchasing beds and mattresses for our first home in Brazil. In order to move out of the hotel, thus saving the enormously high cost of our temporary dwelling, we bought mattresses immediately, planning to place them on the floor of our house until beds could be arranged. There were two sizes of mattresses for single beds, one of them very narrow, so naturally we purchased the larger size. However, when it came time to obtain bunk beds for our children, we found that they only came in the narrower size. We resolved the matter by having beds built to fit our mattresses!

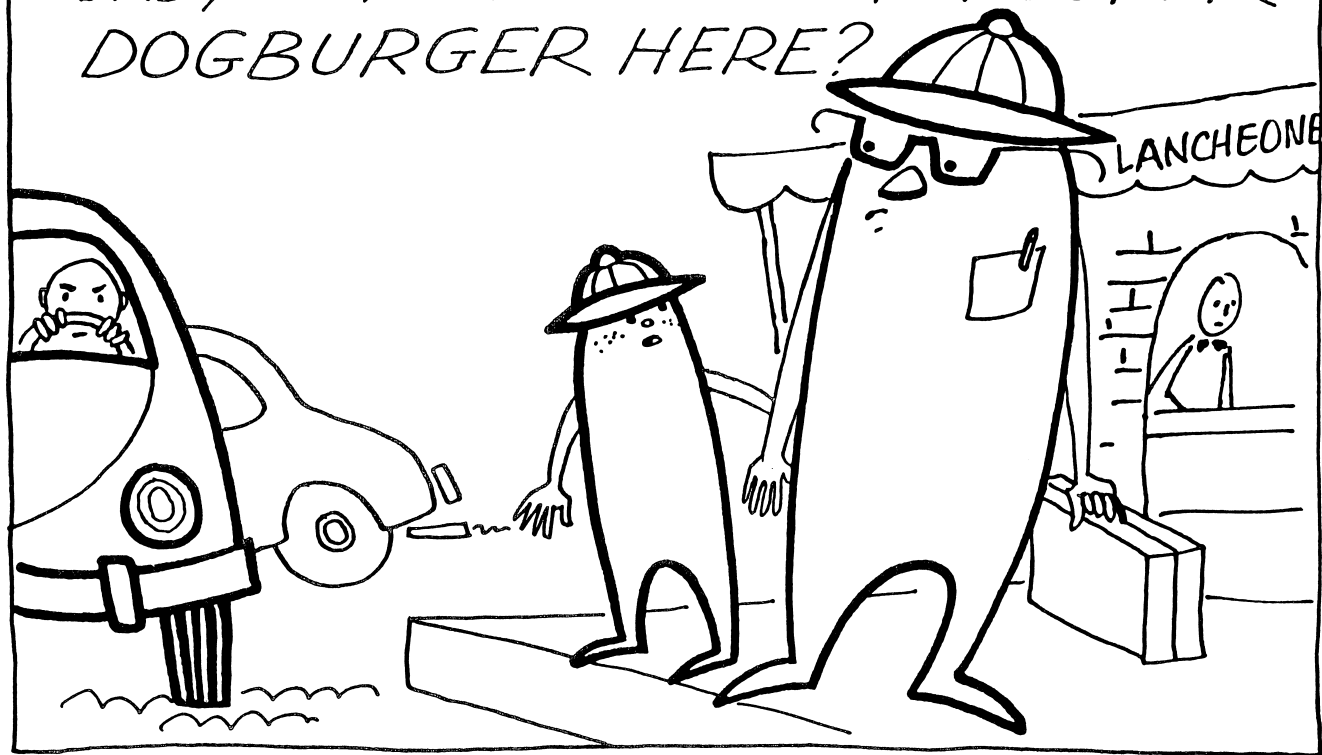
DEAR, I'VE LOOKED EVERY-  
WHERE. THEY'VE NEVER  
HEARD OF CHILI  
POWDER!



Shapiro

Setting up housekeeping in another land is an interesting experience. Many items, such as chili powder, spaghetti sauce and maple flavoring, could not be found in Brazil. We had to do without, have someone send such items to us (at the risk of their not arriving or clearing customs), or adapt to new culinary tastes. In other cases, the same general item was available, but not in the form or packaging to which we had been accustomed. Brown sugar is a classic example. In Brazil brown sugar, when available in those days, came in bricks and had to be shaved off, laboriously, in order to arrive at a cupful for some recipe. Of course, all measurements were metric, which made recipe-following and even buying difficult. One of my wife's first purchases at the meat market was ground beef, for a spaghetti dinner. She and her colleague, Jacqueline, mentally reversed the pound/kilo equation, watching with horror as a mountain of beef built up below the grinder and not knowing how to say, "Stop!"

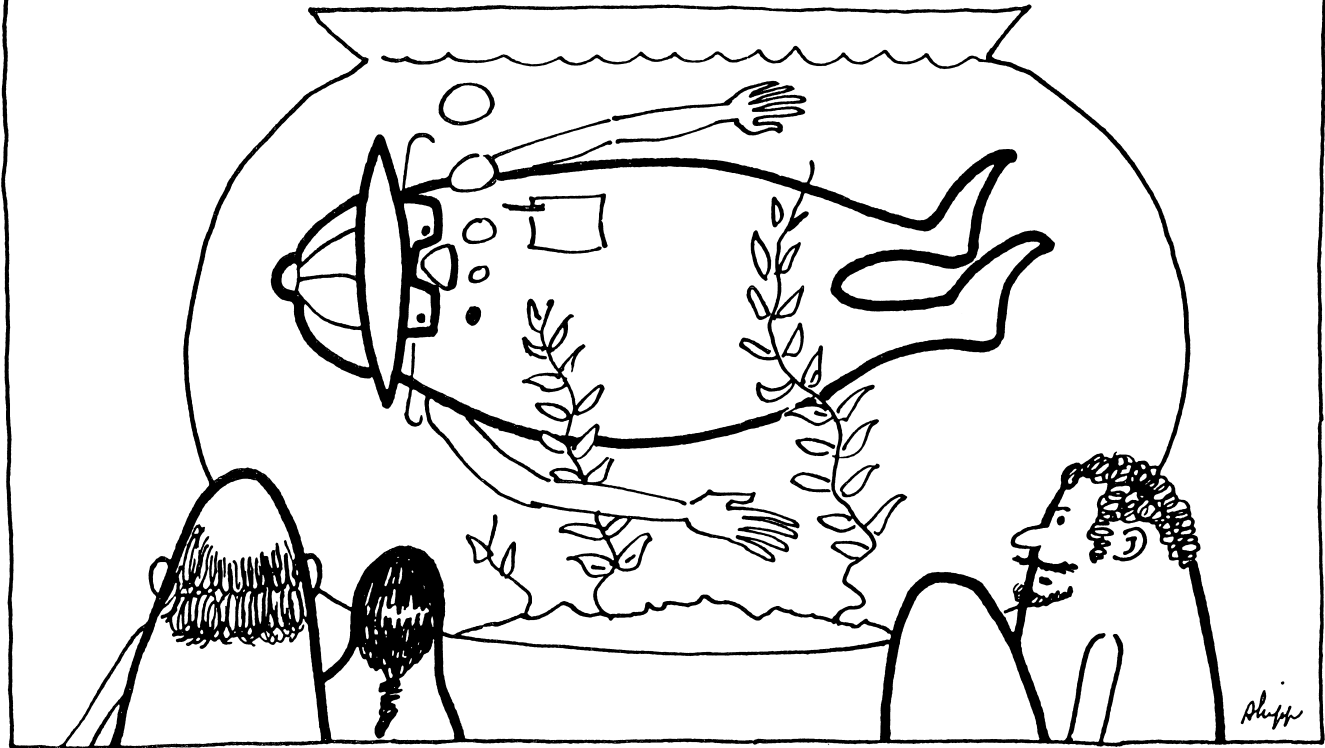
DAD, WHY CAN'T WE GET A SUPER  
DOGBURGER HERE?





Speaking of changing culinary tastes, permanent life in a foreign country requires considerable adaption in diet. Junior must learn to do without his "super dogburgers." Even if they can be found, they may be a poor imitation of American hamburgers. To compensate, however, there are many wonderful eating experiences awaiting the adventurous! In Brazil fresh tropical fruits of all kinds are inexpensive and tasty -- papayas, mangoes, citrus fruit, pineapples and oh, the bananas! Beef, pork, poultry and fish, although from different species and cut differently than we had been used to, are excellent. Vegetables may be different from our accustomed beans, peas and corn, but are abundant in variety. A taste can be developed for these new eating experiences. Now, two decades later, we long for the "onions and garlic" of Brazil.

I KNOW JUST HOW A GOLDFISH FEELS...



Especially in his period of adjustment to his new home and city, Pilgrim is very much an oddity, with all of his "strange" ways. He is observed constantly, so he comes to feel the "goldfish syndrome" and longs to flee anywhere, just to get away from curious eyes. If he but realizes it, his settling-in period and his very "differentness" can draw many potential converts to him and finally, to his message. One night in a tiny hotel deep in the Interior, we were preparing for bed when we happened to hear a sound at the window. Turning around, we found a half-dozen moppets filling the window opening, to gawk at the foreigners.

*Alvin Karp*

# 4. THE LANGUAGE





**DON'T YOU  
UNDERSTAND  
PLAIN ENGLISH?**

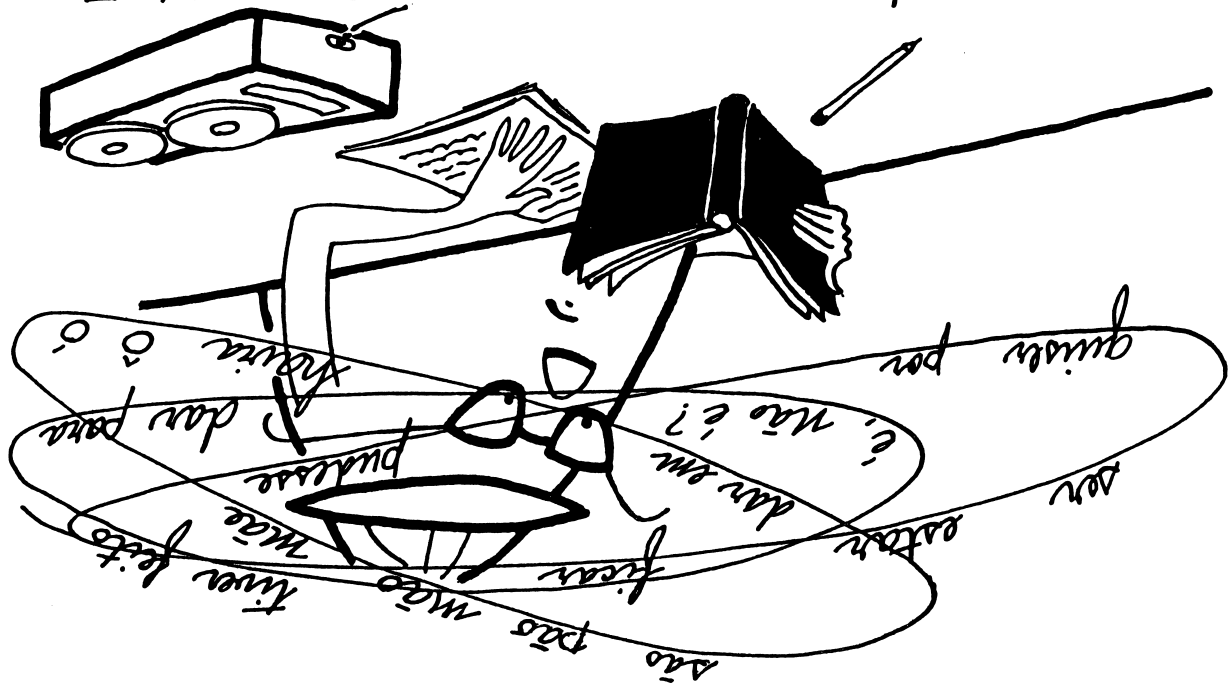
THERE'S NOTHING TO  
THIS CROSS-CULTURAL  
COMMUNICATION. JUST SPEAK LOUD-  
LY AND DISTINCTLY...

*shipp*

Some suppose that English should be understood everywhere and by everyone in other countries: "If they don't know English, they must surely be either backward or mentally retarded." So our "mono-language," ethnocentric colleague raises his volume and attempts to force others to understand his "plain English." No one can claim to love and understand his host country until he or she has a firm grasp on the language. Pilgrim must be able to communicate to the hearts of his hosts and to understand from the heart what they really mean by what they are saying. And even more important, to understand what they mean by what they don't say, by their gestures, their innuendos and the hidden meanings to what otherwise may pass as transparent communication.

WHY CAN'T THIS LANGUAGE MAKE  
SENSE, LIKE ENGLISH...?!

Why?



Language study! For some the new tongue comes more easily, due to a background in foreign languages, travel abroad or a receptive ear. For others it is a frustrating experience, with each step of growth painful. For all it is a tedious period, filled with hours per day of grammar, conversation, pronunciation, intonation, vocabulary, idiomatic expressions . . . As "logical" foreigners we rebel, insisting on finding out why the language functions as it does and often comparing it unfavorably with English. The answer we receive is that "whether it makes sense or not, that's the way we say it." (Come to think of it, how much English is really logical?) The only solution to language study is to drill, drill, drill . . . repeat, repeat, repeat . . . listen to the spoken language, watch TV, read the papers, mix continually with nationals of different backgrounds and classes; and then pray for the "gift" of language ability.



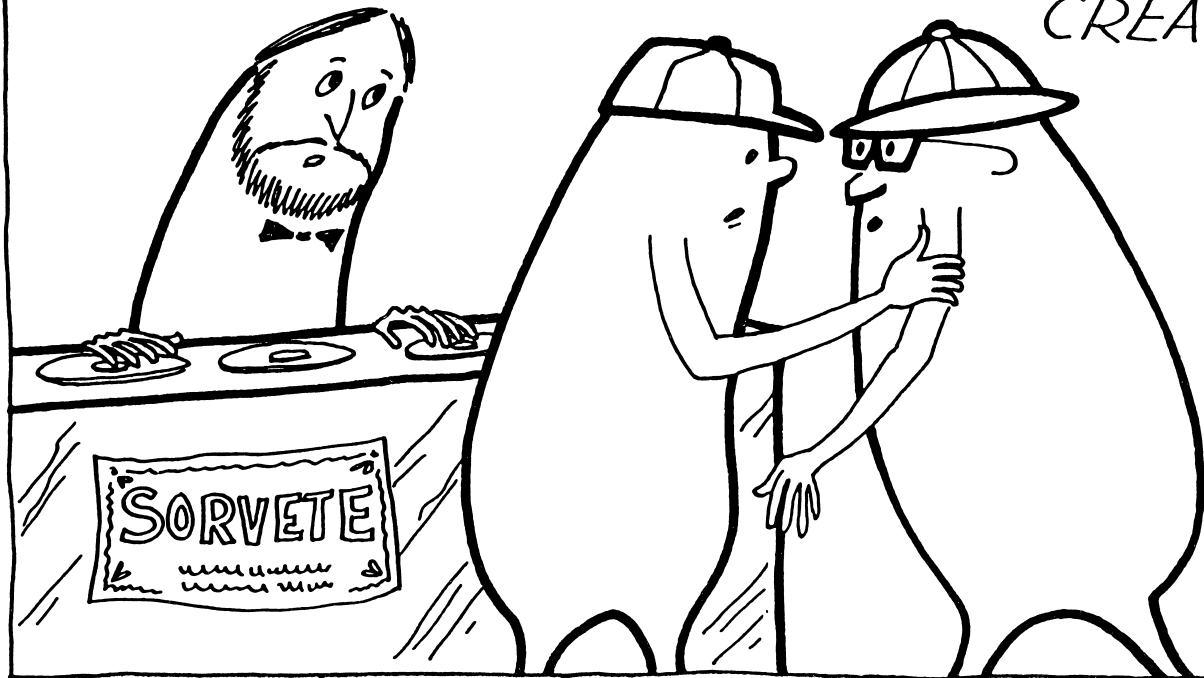


# WHAT'D I SAY?

ships

We are always subject to embarrassing errors in the language, even after long experience with it. In our language development, at first we tend to agree to everything that is said, because we don't understand it, even after it is repeated a time or two and we are embarrassed to ask again. Our "way out" is to smile assent, which can sometimes commit us to promises of which we are totally unaware. In this cartoon we see a more extreme result of not understanding the direction of a conversation.

?!?  
ARE YOU AWARE YOU JUST  
ORDERED COCKROACH ICE-  
CREAM?



skipp

Early in our experience in Brazil one of our colleagues wanted to order inexpensive ice cream, which would be said in Portuguese, "*sorvete barato*." However, when he asked the clerk for cheap ice cream, it came out "*sorvete barata*," or cockroach ice cream! Changing one letter changed the meaning radically and left the clerk wondering about the tastes of those strange Americans. Even with many years on the field we are still subject to occasional language lapses, which can either be hilarious or disastrous. My wife and I still occasionally goof. She recently suggested to some young ladies in a counseling session on femininity that they obtain a fire hydrant, when she meant to say a facial moisturizer.

...THE WORD YOU WANT IS "FRUIT OF  
THE VINE," NOT "FRUIT OF THE WIDOW!"



shipp

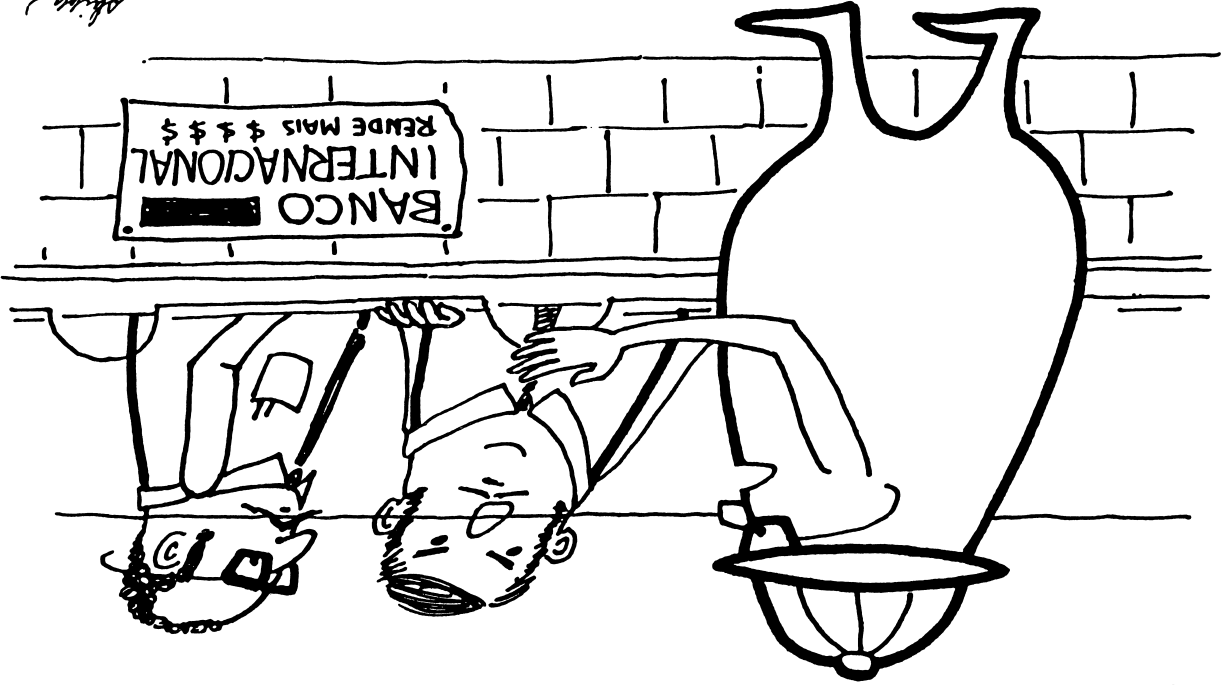
One of the missionaries in Belo Horizonte preached an entire sermon on the “juice of the widow” (“*suco de viuva*”), when he meant “fruit of the vine” (“*suco de uva*”). Others of us were horrified, but our frantic gestures to him were in vain, for he thought we were telling him he had preached long enough, when he had barely gotten underway. At first our national hosts are patient with us and our halting attempts to communicate with them, but eventually we must either thoroughly conquer the language and make it our own, or lose our credibility.



Anyone who has traveled extensively abroad knows how difficult it is to communicate with those of other languages. This difficulty is compounded when we attempt to communicate often abstract Bible principles to those who have no Christian vocabulary or concept of Christian doctrine. Yet, we must transmit to them the message of Christ and it is only by the grace of God that enough of what we mean gets across, so that it may be understood and acted upon.



ARE YOU SURE I MADE THE CHECK OUT  
FOR 400 BEDROOMS?



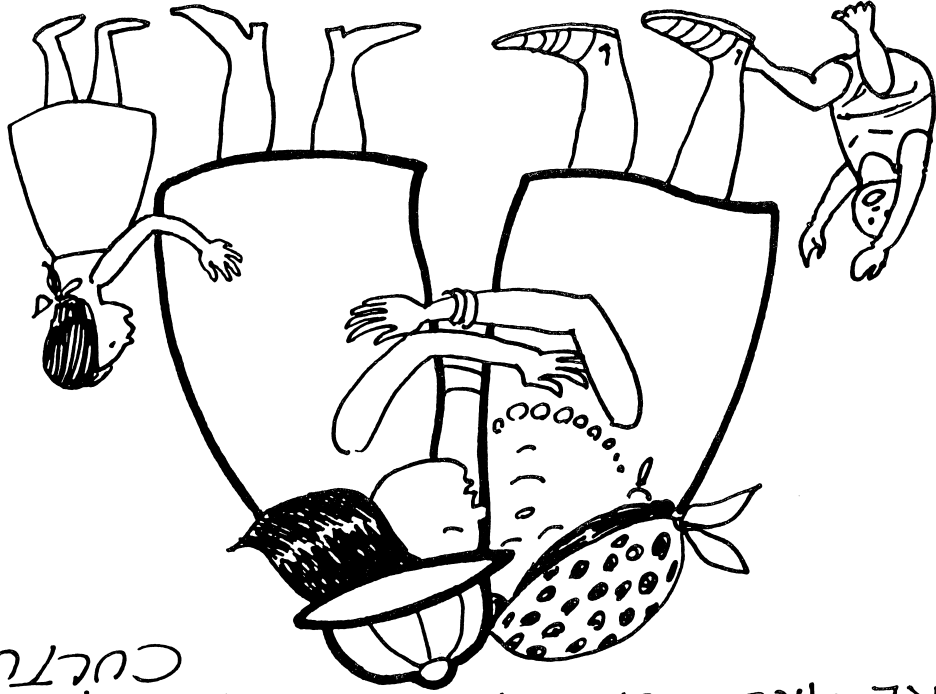
The world of business, confusing for the layman even in his own culture, becomes a mysterious labyrinth for the foreigner. Even the matter of exchanging money, opening a checking account or writing checks can be fraught with pitfalls. One day the bank called me to ask what my father, who served with us in Brazil for nearly five years, meant by the check he had written for four hundred bedrooms. A small error in making out the check and the entire bank was involved in the mystery of the missing bedrooms!



## *5. THE CULTURE*

*gs*

THERE ARE SOME THINGS ABOUT THIS  
CULTURE...

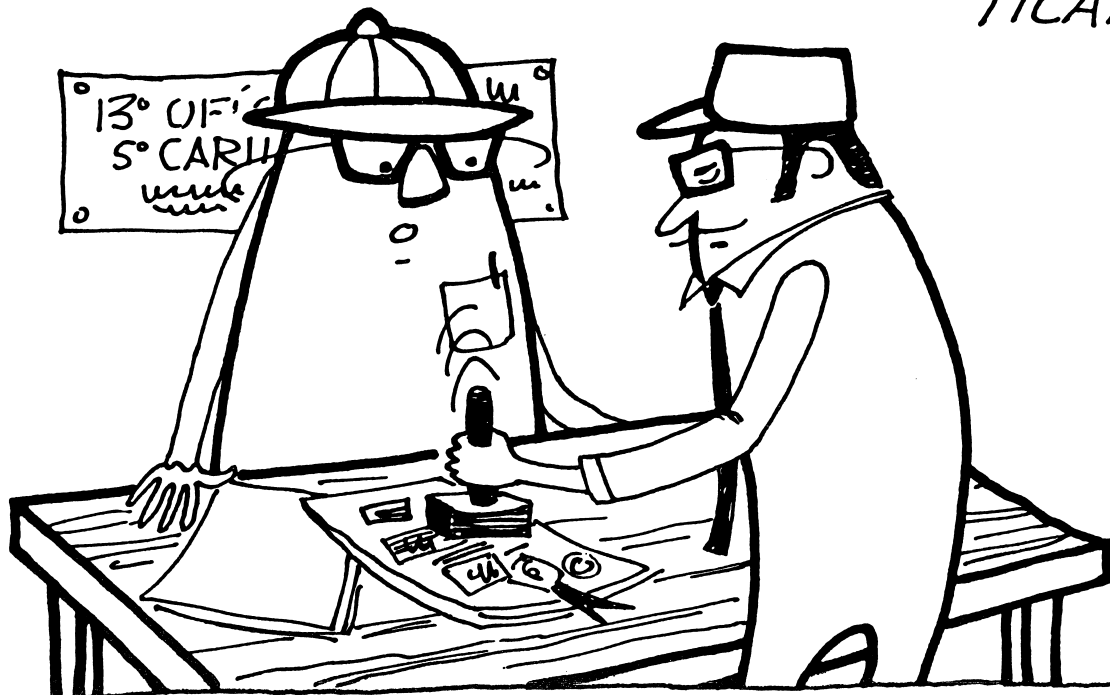


THAT I REALLY LIKE...

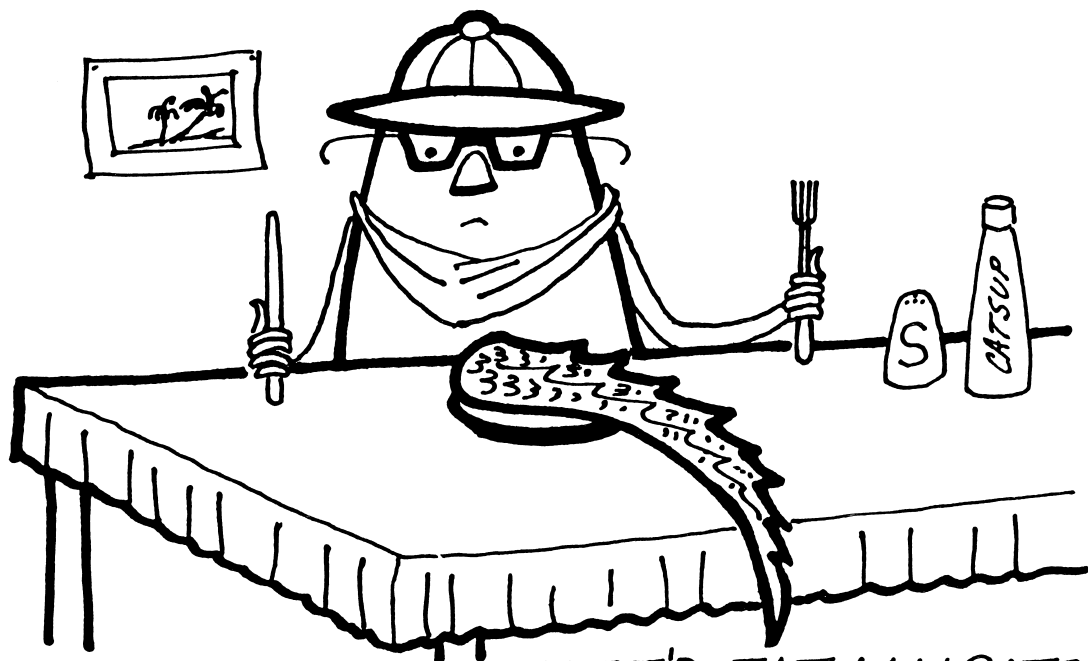
sketch

All cultures have their own special characteristics, including a unique world view, philosophy, religion (or religions), moral stance, codes of good and evil, social behavior, diet and other concepts. In any culture, even our own, there is much that is good, much that is neutral, much that is deplorable and much that really makes little sense. The Pilgrims are already learning that their host culture has good things going for it, attitudes and practices that they should incorporate into their own lives. They are also learning to filter out cultural attitudes and practices that are borderline or un-Christian. Brazilians taught us to be more open and affectionate and to give more emphasis to people and to family than we had been accustomed to in our own culture. They taught us to be more natural and direct in prayer. They also taught us, although unknowingly, to abhor Satan and his permeating influence, to ache over immorality, superstition and ignorance.

BUT WHY MUST THIS DOCUMENT BE  
COUNTER, COUNTER, COUNTER AUTHEN-  
TICATED?



One of the most difficult aspects of living in other cultures is “runaway” governmental and business bureaucracy. Documents are not considered legal until they have been signed and countersigned, notarized and counter-notarized, stamped and restamped, taxed and taxed again, and then signed yet another time or two, with signatures authenticated by another agency, which must stamp and restamp, sign and countersign . . . This is why it is often necessary to hire a broker, who knows how to cut the red tape. Every time I have attempted to outlast long lines in government offices in Brazil, I have vowed never to try it on my own again. Yet, the next time, there I go again, attempting to wear down the system and only wear myself out in the process.



WELL, I NEVER THOUGHT I'D EAT ALLIGATOR  
TAIL, BUT WHEN IN ROME...

*Shipp*



Cultural adaptation includes, at times, a radical change in eating habits. The first time we were treated to alligator tail, a delicacy in Brazil, my face went green and my stomach did a somersault. Somehow, I raked up the courage to try it, and to my surprise, it was a tasty treat. I finally came to like papaya, a fruit I had decided would never be on my list of favorites. The same has been true for passion fruit and cashew juice. Part of the adventure of cross-cultural living is becoming “all things to all men” in eating and in other daily activities. The difficulty is in deciding what we can do within the framework of that culture, without either offending our own or someone else’s conscience. The rules for acceptable cultural behavior are so different from culture to culture that we must continually investigate our own cultural attitudes, in the light of the Bible, to determine what is Scripture and what is really cultural baggage that we carry along with us.

LAST YEAR I COULDN'T EVEN SPELL CULTURAL RELATIVITY. NOW I'M RELATIVE!



Shirley

Cultural relativity means participation in and identification with another culture. Some attempt this by “going native,” imitating superficially the dress and habits of those about them, without changing their basic prejudices and attitudes. Others refuse to identify, seeking the always-present international colony and hiding within its sphere of activity, where little of the language and culture need enter. Both extremes are wrong. We “gringos” will never be real nationals, but we can learn to respect their culture, participate with them in their activities whenever possible and love them as individuals. They will sense this genuine respect and love on our part and most will reciprocate in kind.



SOMETIMES I JUST  
FEEL OUT OF IT HERE!

All cultures have their positive aspects, worthy of being incorporated into our own lifestyle. There are other aspects, however, that are taboo for a Christian, and especially for a missionary, who must watch his or her step constantly in a cultural setting still not well understood. One example is that of pagan holidays, such as Brazil's annual Carnival, when we always felt isolated from the society. Carnival is little more than a national orgy, given to nudity and excesses of all kinds. How does the missionary react to religious and worldly holidays in the host country? Being an agent of spiritual change, he must take a firm stand for moral values, even if he stands alone against the culture. The difficulty is in knowing when to insist on change and when to leave the culture intact.

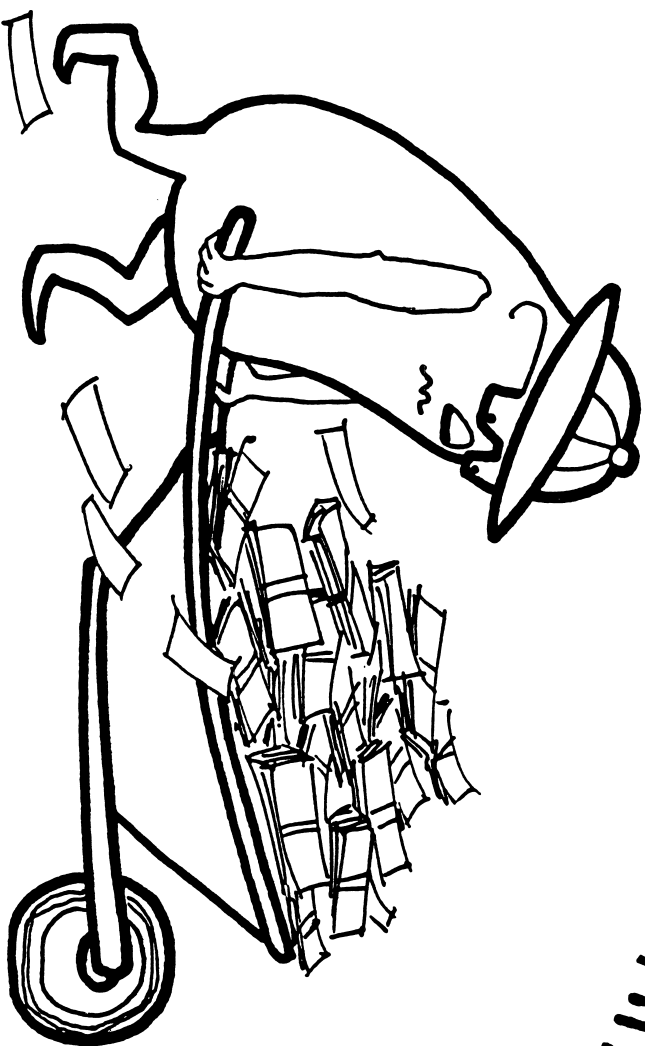
I'M NOT AFRAID OF THE DEATH HEX. I'M  
JUST AFRAID SOMEONE WILL HELP IT ALONG!



Shippe

All cultures, even our own, are filled with superstitions. We laugh about black cats crossing our path, but we may also shudder at the thought, just as we do when we walk under a ladder. Yes, we have our pagan superstitions. How many high-rise buildings have a thirteenth floor? How many airlines schedule a flight 13? Among people of lower educational levels, superstition and fear of spirits run rampant. In Brazil, for instance, Mediterranean, African and Indian superstitions have run nearly unchecked for centuries. Spirits and demons are very real. They must be placated and invoked, in order to have any control over life. One time our family was the target of a series of voodoo attacks, the last being the death hex, represented by a broken plate, smeared with red paint, to symbolize blood. We had no fear of the hex, which sent even our middle class Brazilian neighbors into a state of fright, but we **were** a bit nervous over the identity and motives of the perpetrator of the hex.

THIS IS WHAT I CALL INFLATION...



shy



In many areas of the world annual inflation is measured in three-or-four-digit figures. Thus Pilgrim finds himself carrying about huge wads of money. He doesn't quite have to use a wheelbarrow to exchange his monthly funds, but sometimes things aren't too far short of that level. With inflation reaching three hundred, or five hundred or more percent per year, he begins to lose his grasp on financial reality. Money comes and goes so fast through his hands that he runs the gamut each month from "millionaire" to "welfare case." We found it necessary to ride close herd on our spending, due to the unreal "Alice in Wonderland" feeling that develops over money in times of high inflation. I have held notes of a hundred thousand, five hundred thousand and even a million, yet they slipped through my fingers like water.

THAT WAS THE PRICE THIS MORNING.  
NOW IT IS 2973 BAROES!



High inflation brings with it constant monetary devaluation, adjusted exchange rates and price increases. Stores keep clerks busy daily changing prices on stock. With this constant fluctuation of prices Mrs. Pilgrim is in a daze over the household budget. When even staples like bread and milk double in price in a week, how does she plan her spending? She becomes totally frustrated. She wants to maintain a good home and balanced diet for her family, yet she finds that she can no longer afford much meat, or even chicken or fish. She must continually downgrade the family menu and cut corners on household supplies. Medical and dental attention is kept to a minimum. Pilgrim himself feel guilty about spending money, even for postage and business travel. However, all of this is a real part of living in a land where economics is in total disarray and the Pilgrims somehow learn to cope with it.

PATIENCE, FRIEND. I'LL  
BE HOME SHORTLY...

YANKEE  
GO HOME!

BUS  
STOP

shipp

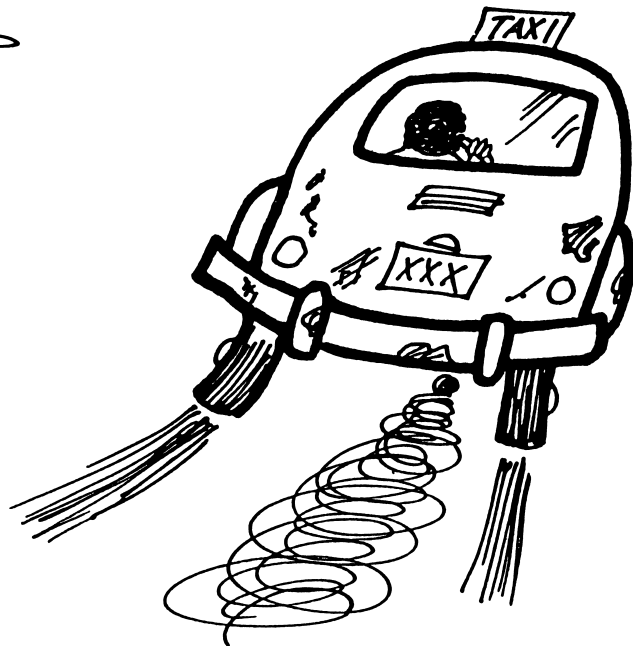


Our beloved United States of America is blamed, more than any other country, for the economic woes faced by our world today. All things American are copied, but Americans themselves are criticized and even abused. Pilgrim, who tries his best to be a good guest in his host nation, is frequently made guilty by association, simply because of his "accident" of American birth. This is one pressure he must put up with in another country, but thankfully, some come to love and respect him for what he is, rather than for his place of birth. Of course, part of our task in overseas Christian service is to demonstrate to others that we are citizens of an eternal Kingdom and how they too may enjoy its blessings. This implies that we cannot be wrapped up in material or other earthly considerations, for this world, as the old spiritual says, is not our home; "we're just a'passin' through."



## 6. THE TRAFFIC *gs*

WHEW! I'LL NEVER ASK ANOTHER  
TAXI DRIVER TO HURRY!



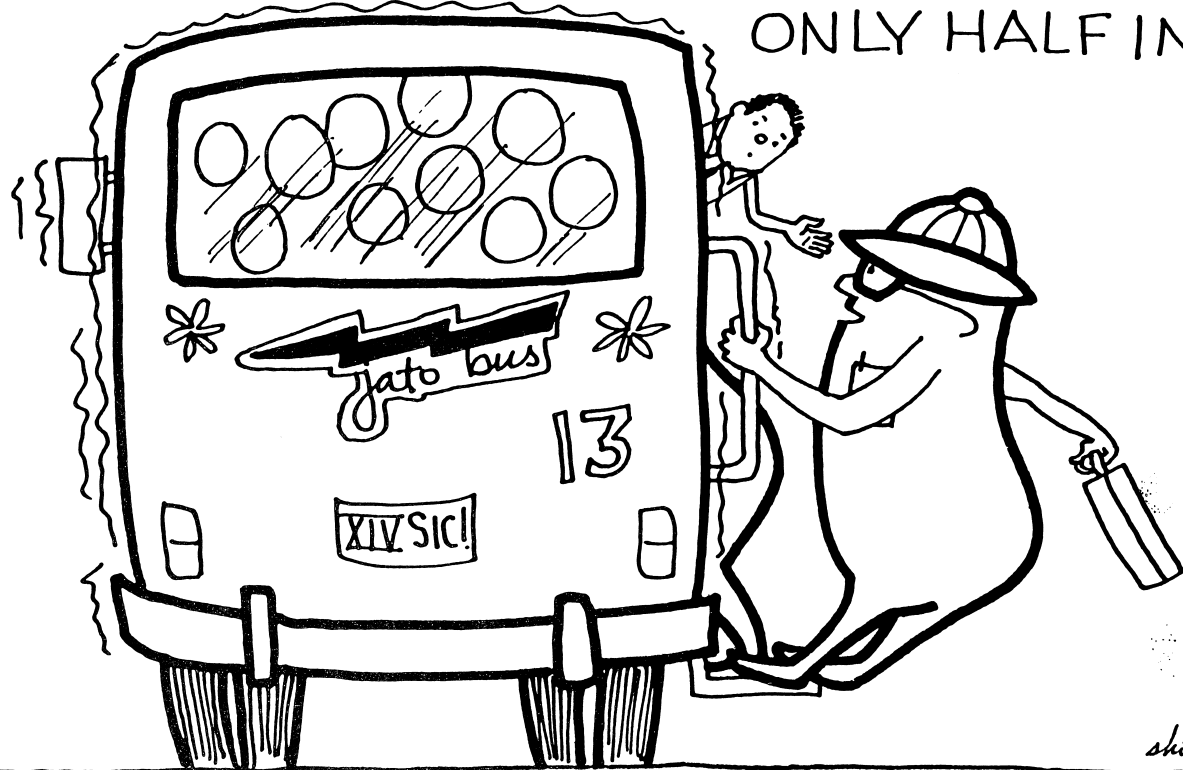
FON!  
FON!

Shepp

One of the first adventures faced on almost any foreign field is the hair-raising experience of riding in a taxi. Especially in Latin lands taxi drivers have a certain daredevil style which, to the uninitiated appears suicidal. In Brazil this is called the "Fittipaldi Syndrome," in honor of her world-champion race driver, Emerson Fittipaldi. Imagining themselves on a Grand Prix circuit, taxi drivers cut in and out of traffic, scoop signals, honk loudly and scream abuse at other drivers who get in their way. What amazes me is that the system functions as well as it does. When you know that other drivers are aggressive, rather than defensive, it becomes necessary to drive in much the same manner, in order to avoid being run over. The timid or very polite driver doesn't stand a chance.



DO I HAVE TO PAY FULL FARE? I'M  
ONLY HALF IN!



shippa

Another "cultural" experience is riding city busses. In Brazil, where most urban residents do not own cars, public transportation is indispensable. For this reason bus lines criss-cross the city, running at regular intervals and more likely than not, packed far beyond what Americans would consider an absolute limit of passengers. At rush hours the last passengers in line are fortunate to even be able to grasp a hand rail and hang on for dear life. Signs on the busses may say, "Capacity 39 seated, 81 standing." That is a misrepresentation of reality, for there may be a hundred or more standing.

IT'S A JUNGLE,  
ALRIGHT!



Great metropolitan centers, worldwide, are asphalt jungles, choked with traffic. In fact, it is so bad in one Brazilian city that someone suggested paving over all of the cars and starting again from zero. In most nations written traffic rules may be difficult to learn, but unwritten rules are even more difficult to master. For example, when can a driver bluff his way through a red signal, and when can he not do this? When is it safer to jaywalk than to cross an avenue at a signal? Who has the right-of-way, the pedestrian (seldom, if ever), or the driver?

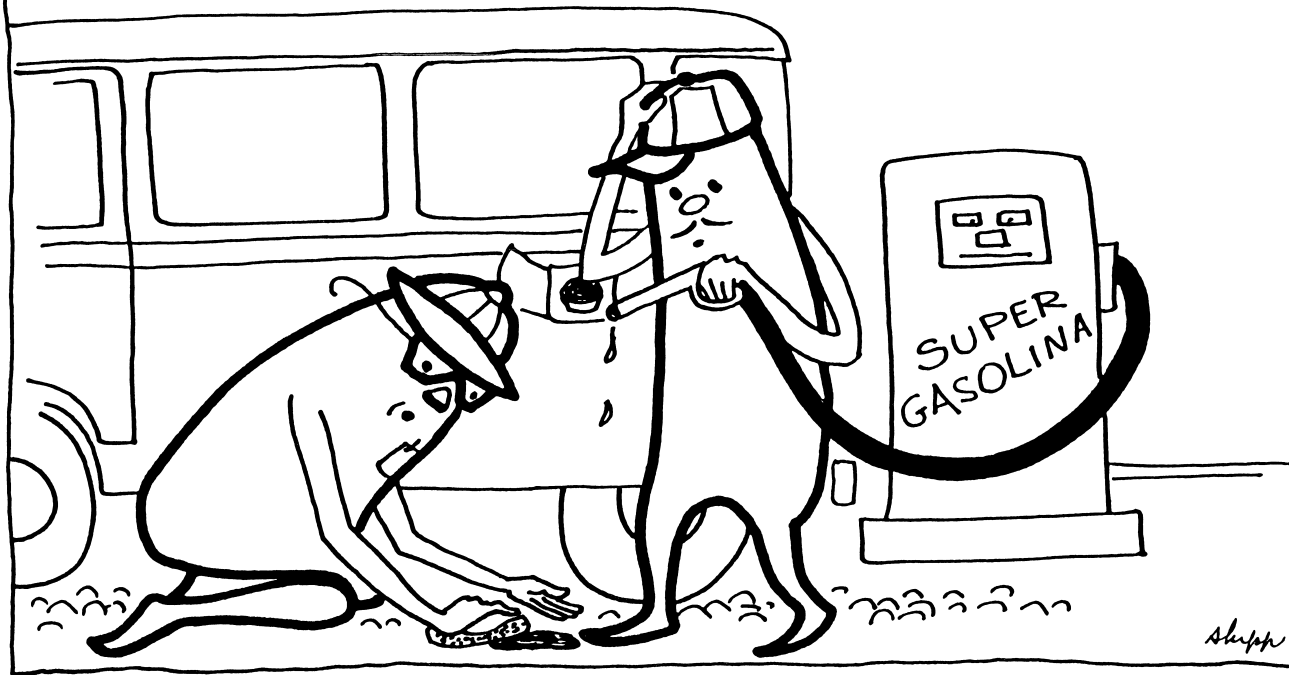
OK, BEHIND THAT CAR WE PIVOT RIGHT,  
THEN FADE LEFT.      READY... SET...



shipp

Yes, at times in foreign lands it is safer to cross between street corners, rather than at intersections, for vehicles are coming from two directions only, rather than four . . . or five . . . or six! They say in Brazil that there are only two kinds of pedestrians -- the quick and the dead! In all of my travels in major cities of the world the pedestrian appears to be fair game in most of them. It is essential for survival on the downtown streets to be alert; to almost have eyes in the back of your head. Surprisingly, relative few pedestrians are hit, despite their huge numbers in foreign metropolitan centers.

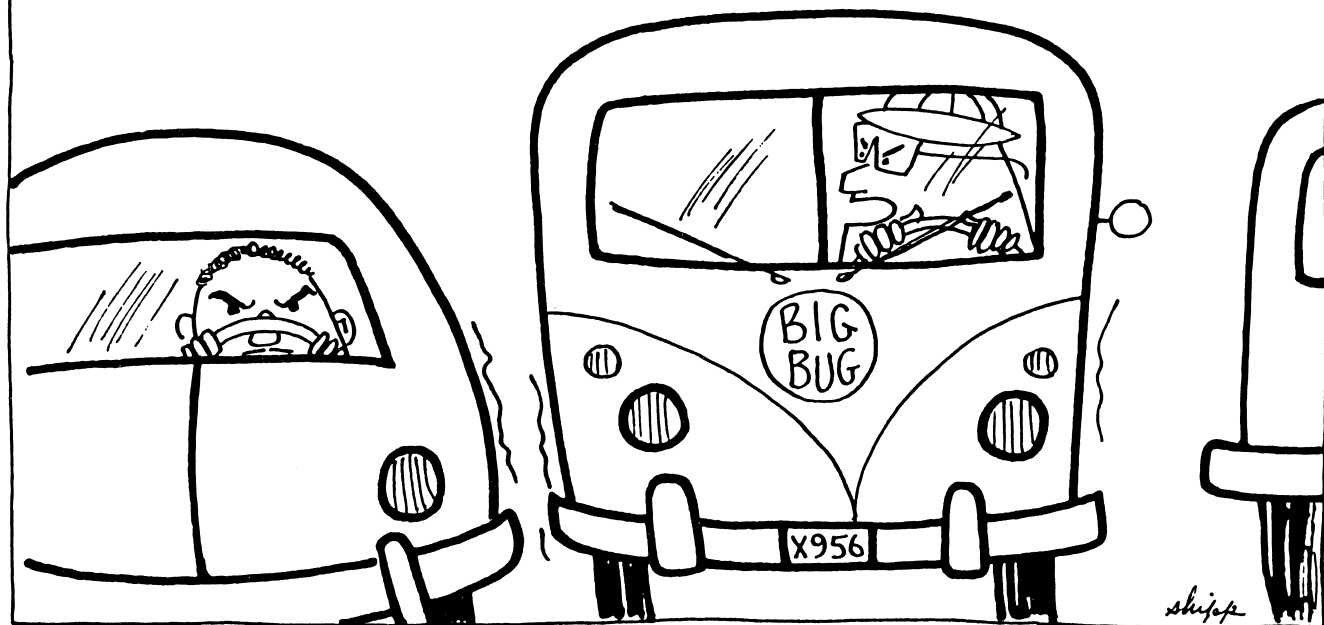
AT \$3.75 A GALLON, YOU DON'T  
WASTE A DROP OF IT...



In some countries, such as Brazil, fuel is expensive. For this reason, along with the high cost of vehicles, themselves, Pilgrim does more walking and rides more busses than he would at home. One solution in Brazil for inflated fuel costs is alcohol, with more than eighty percent of all new vehicles running on pure cane alcohol, rather than on gasoline. Currently, almost all new cars produced are alcohol burners. Since fuel alcohol can be made from any plant life, there is an inexhaustible fuel source readily at hand. Therefore, alcohol fuel must be quite a bit cheaper than gasoline. Not necessarily, since in that country, at least, there is a 25 percent federal tax on fuel.



WHEN I DRIVE HERE, I... WATCH OUT, YOU  
IDIOT!... SUSPECT I DON'T ALWAYS SHOW  
THE FRUIT OF THE SPIRIT!



Driving in a foreign country is a unique experience, with entirely new rules, both written and unwritten, but mutually understood. The most difficult to assimilate, of course, are the unwritten rules, understood by all but the foreigner. If he doesn't learn them soon and get with the traffic pattern, he will suffer frustration and probably accidents. Somehow, in the process of adapting to a new driving style, Pilgrim will probably lose his Christian virtues a few times. With patience, however, he can recover most of them. I drove in Brazil for years before learning traffic "pecking orders." For instance, a cobblestone street has the right-of-way over a dirt street. A street built of parallel rows of granite or cement blocks has the right-of-way over cobblestone, asphalt over blocks, avenues over streets, bus routes over other streets, and main arteries over other avenues. Even the kind of car you drive is involved in the pecking order. If it is a more luxurious vehicle, you have certain driving privileges over a compact car, a van or an old pile of junk.

WHAT DO YOU MEAN, MY FAULT? I STOPPED IN FRONT OF YOU BECAUSE THE SIGNAL TURNED RED!



shipp

They say that the best defense is a good offense. When accidents occur, Pilgrim must be prepared to hear an angry outburst from the other driver, regardless of who is at fault. It is positively dangerous in many cities of the world to stop suddenly for a traffic light changing to yellow. The driver behind you will probably be expecting to scoop through the signal and your sudden braking because of a yellow light will mean a jarring rear-end collision. A Volkswagen bug once almost disappeared under the back of my van, as I was stopped behind other cars at a traffic light. Yet the bug driver loudly blamed me for blocking the lane in front of him.



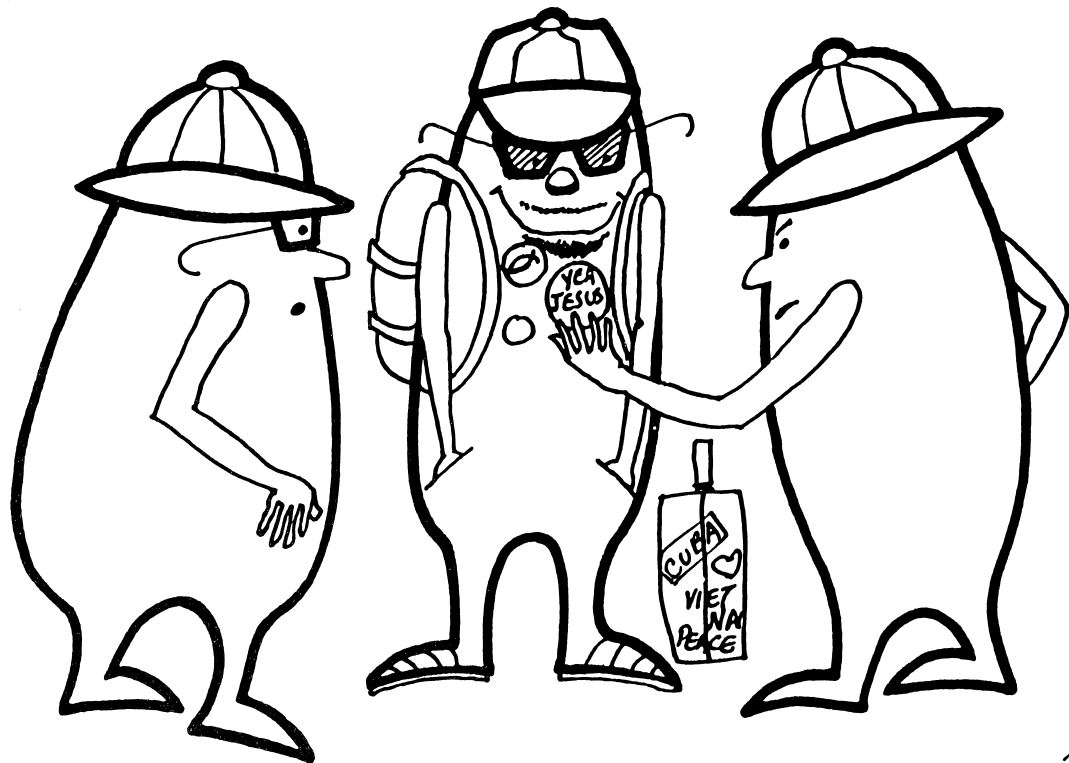
DO YOU THINK HE'S ASKING FOR A BRIBE?

*Shippa*

One area difficult to handle on the field is that of bribery. In a culture where offering and receiving bribes is a way of life, how is Pilgrim to act? If he doesn't go along with the system, he condemns himself to undeserved fines and long delays in processing goods and documents. If he collaborates with the system, he condemns himself, conscience-wise, and is condemned even by those who encourage him to bribe. This is one of many dilemmas he faces and only he can resolve them, within the framework of his own conscience. I never bribed in Brazil, but did hire brokers at times to handle complicated documents for me. Knowing how the system works, I refrained from asking them afterward how they had managed to obtain the documents so quickly, when I had been unable to process them. I felt that what I didn't know I was probably better off not knowing.



WHERE DID YOU SAY YOU STUDIED?



shupp



The greater part of modern missionary efforts is concentrated in teams, who prepare for the field together and enter it together. Team evangelism is potentially a powerful force for the mission field, but it is fraught with difficulties, one of which is the makeup of a team. Each member has his own temperament, scholastic background, point of view, experience, theological position, methodology, and other items of "baggage" that he brings to the field. Each has his own talents and gifts. Considering these factors, it is something of a miracle that teams ever congeal into a working force.

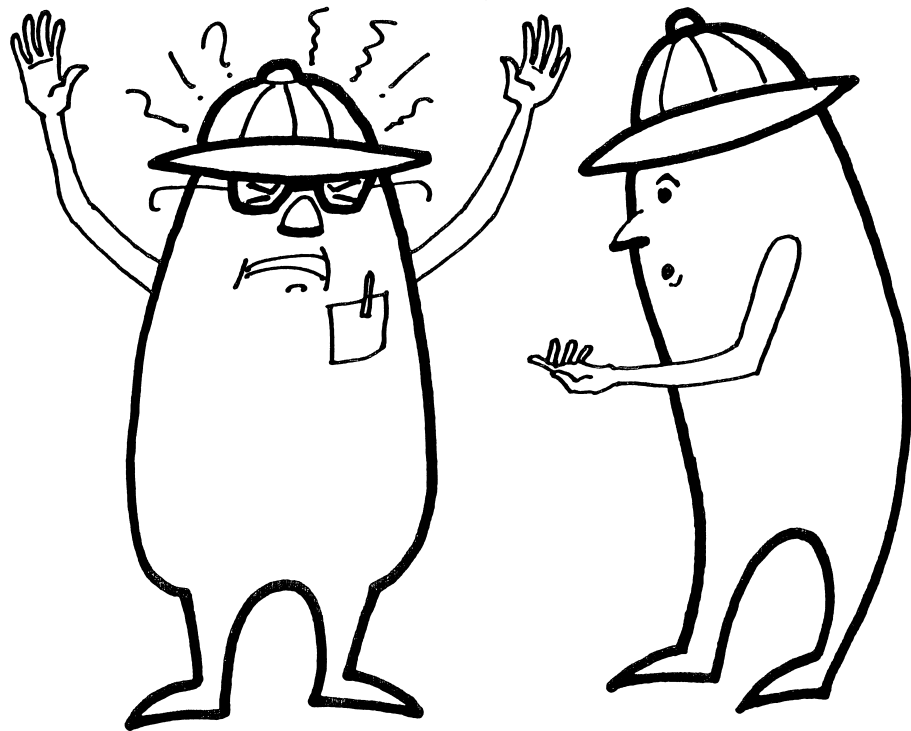


OVER MY DEAD BODY!!!

shipp

Missionaries are strong-willed. If they were not, they would never make it to the field or remain there long. Single-minded types, they raise funds, prepare themselves and eventually arrive at their target field. This stubborn streak of theirs, that helps them through thick and thin, can sometimes get in their way, however. They may balk at a decision made by the group and refuse to cooperate, even though the matter may have nothing to do with doctrine or conscience. One hardheaded team member may paralyze an otherwise good plan. In such a case he must learn to follow the will of the group, if not joyfully, at least in a spirit of fair play. We have had some fellow workers in Brazil whose temperament could not adjust to a team concept. We were forced finally to either voluntarily part company, as did Paul and Barnabas, or compromise our team structure and program, to accommodate a rugged individualist.

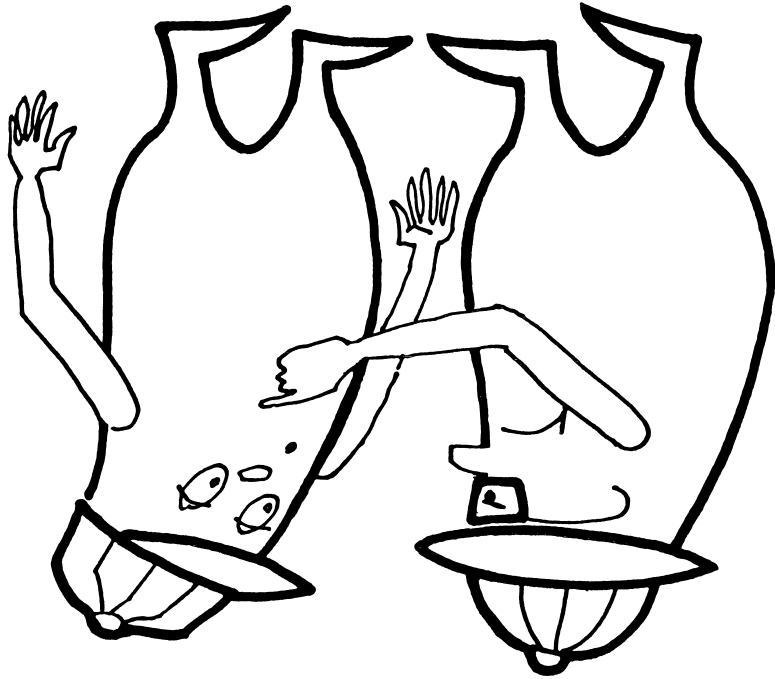
WHAT DO YOU MEAN, I'M IRRITATED...?



shipp

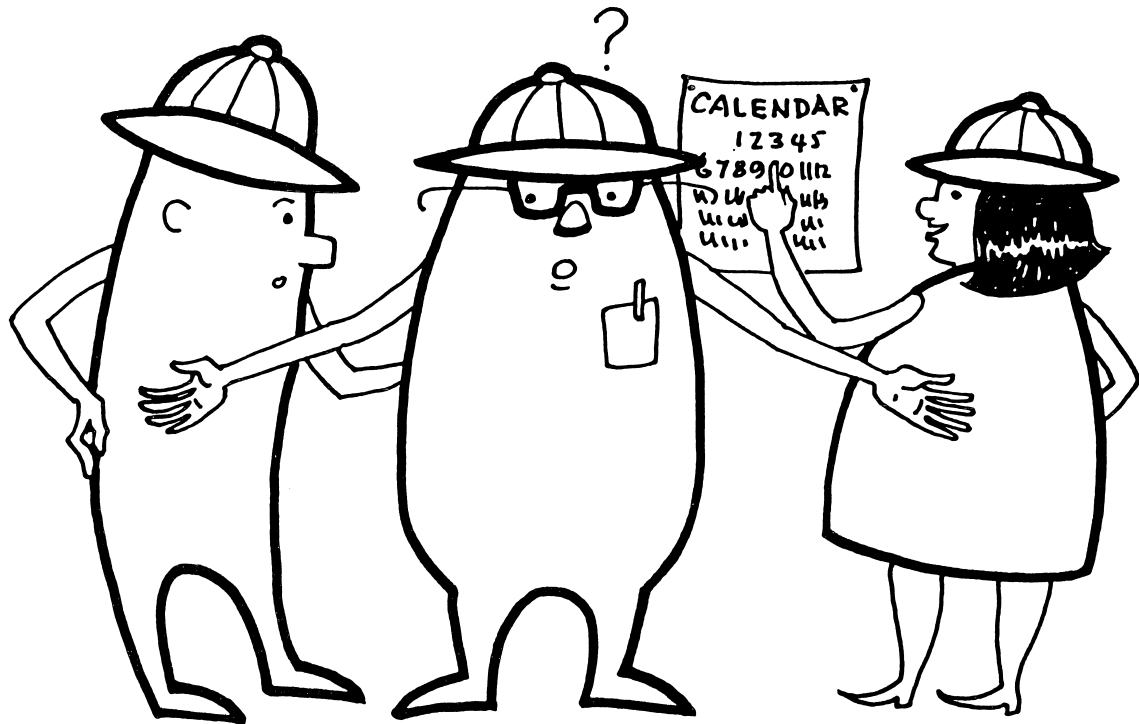
Ah, teams! How his colleagues can get on his nerves. An otherwise easy-going person, he may blow up over some seemingly insignificant matter when faced with a myriad of pressures brought on by the language, culture and work. His co-workers, as well as his wife, made convenient targets for his irritation. Many a time I have come home from a team meeting, to take my frustrations out on my patient mate or whoever else might be there.

I DON'T AGREE WITH YOU, BROTHER, BUT  
WE'RE STILL FRIENDS (I HOPE)...



sketch

It takes an extra dose of grace and mutual forgiveness for a team to work in close proximity. The measure of a good team worker is not so much his ability in itself, but his capacity to forgive and to ask forgiveness, to humble himself, to consider others better than himself and to deny his own wishes for the sake of the work, except in the fairly unlikely case of a doctrinal dispute. Some of our greatest pressures in early years on the field were over team relations.



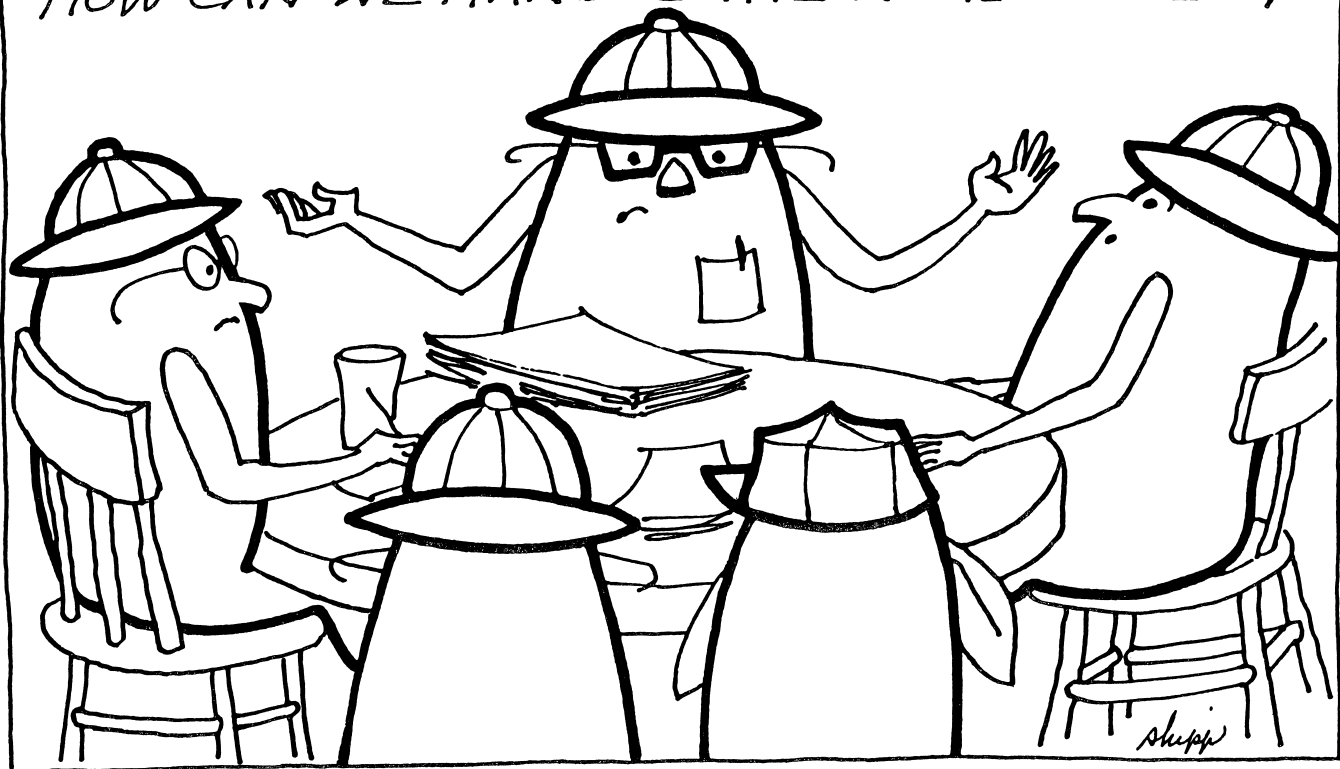
I NEVER KNOW WHAT'S GOING ON!

*slaps*



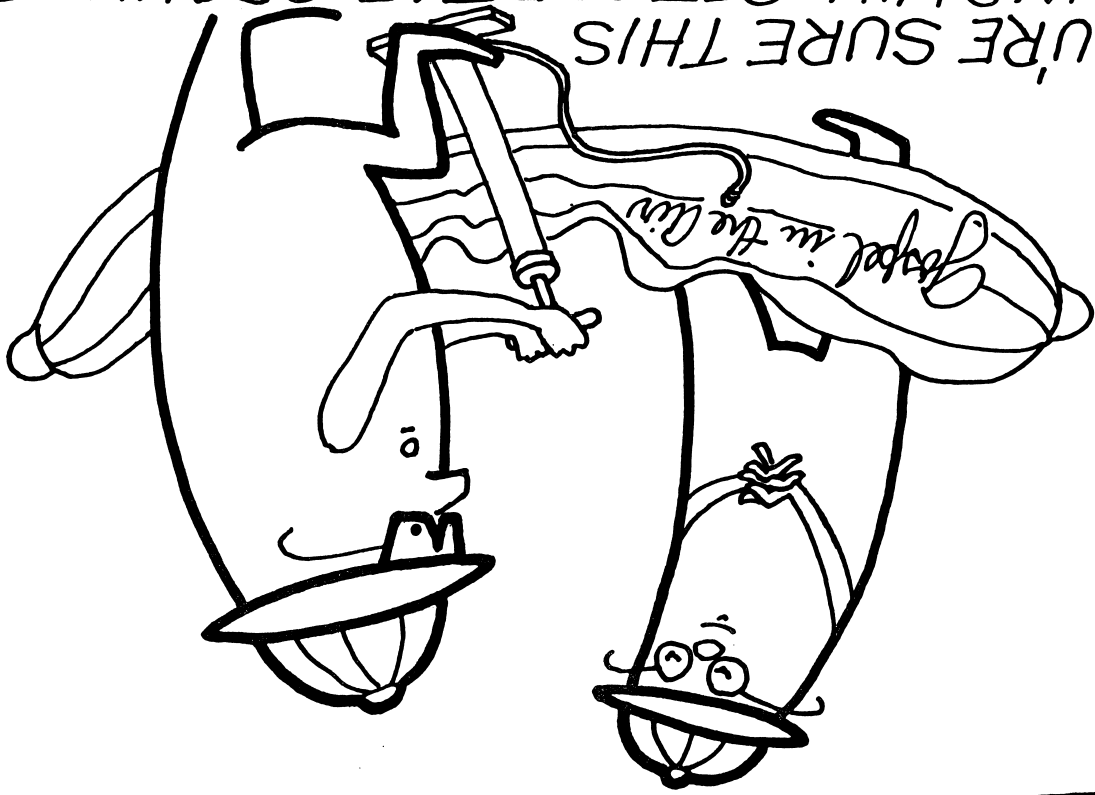
One of the most frequent complaints heard in a mission team is that of lack of communication among its members. Someone inevitably will complain, "I never know what's going on!" For a team to function smoothly, communication is essential. This means good dialogue and not just monologue, so that all may understand each other and be on top of activities. I recall beginning and typing a weekly bulletin just for our mission team, so that all of the families could keep abreast of what was going on. But then some of the team members forgot to check their mail boxes at the office, so the bulletin went unread.

IF WE CAN'T DECIDE ON THE NEXT MEETING,  
HOW CAN WE HANDLE THE REAL ISSUES?



Team business meetings are necessary evils. However, as in many such gatherings, much time is lost with trivia, the real issues being ignored or given only superficial attention. Sometimes even a half hour of everyone's time may be wasted over the date of the next meeting. One way to utilize business meetings is to come well prepared, both in spiritual and informational terms. The plan that is well researched, documented and presented will likely carry the day. However, ideas and goals must become team "property" in order to succeed. If they are just Pilgrim's idea, they will likely never fly.

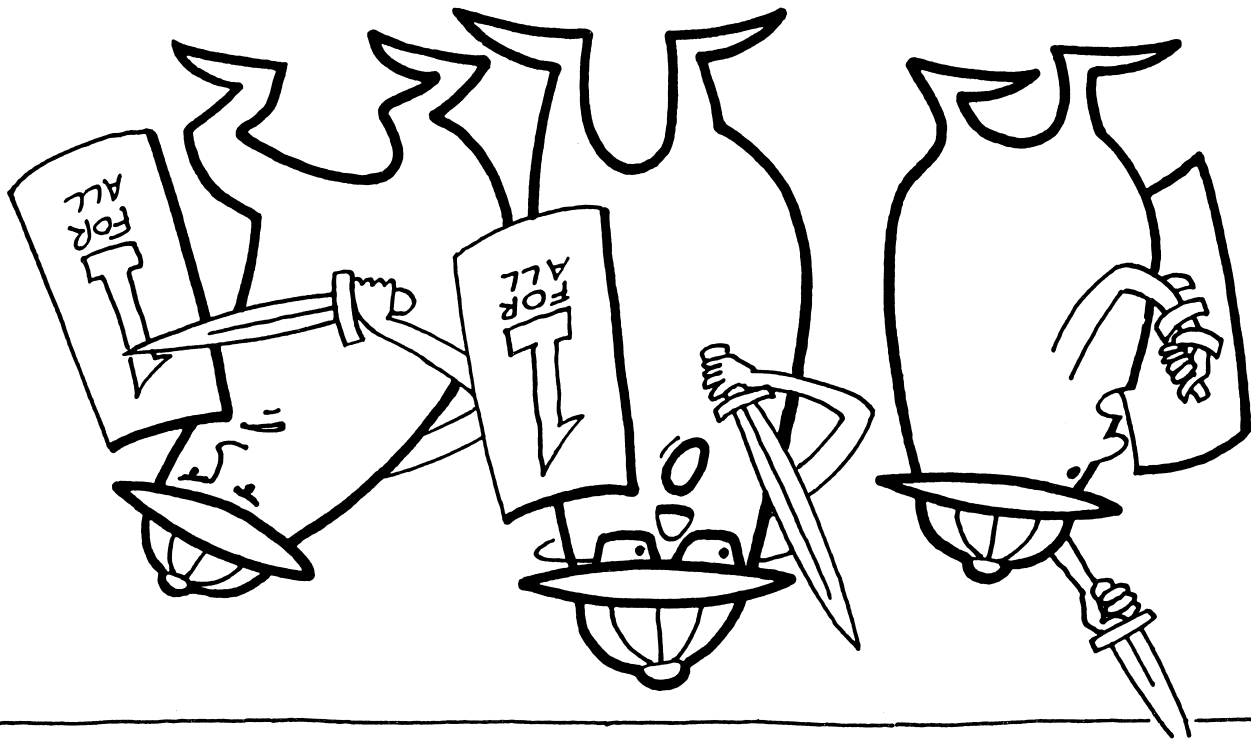
YOU'RE SURE THIS  
BLIMP WILL GET OFF THE GROUND?



8/10/10

American mission teams are generally project-oriented. Often such teams do not consider themselves successful, unless they have a school of the Bible, a correspondence course program, a Bible camp, a preacher training institute, a radio and/or TV ministry, and extensive benevolence work, including an orphanage and schools . . . These "gospel blimps" must be kept constantly inflated, which requires much outside funding and continual missionary attention. Some such projects are needed, but should be engaged in carefully and as temporary measures, until national leaders can either take them over or phase them out. I recently examined one "blimp" of past years with a colleague from another field. He felt that it has almost destroyed his team and may have set the work back ten years. Why can't we emphasize evangelism, church planting and leadership preparation in a direct way, rather than by means of complex, expensive programs?

WHEN IT WORKS, IT WORKS VERY WELL!  
*sketch*



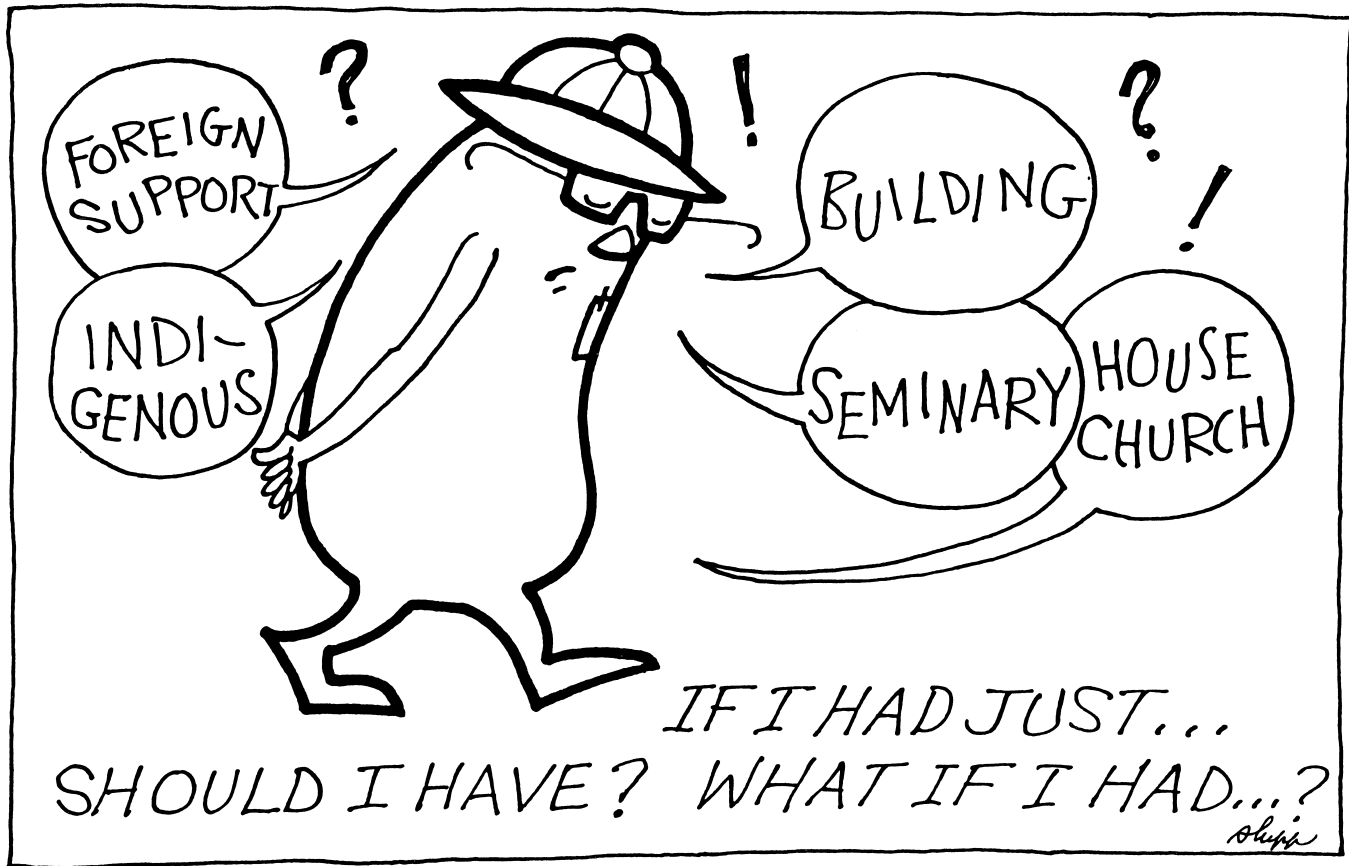
Having said all of this about team evangelism, we should add here that Pilgrim and Company can, with patience and prayer, overcome all of their difficulties and form a powerful fighting force on the field. When a team functions well, there is nothing like it for effective service. The Lord can take four or five or eight or ten widely diverse temperaments, with widely diverse skills, and mold them into a unit that is far more powerful than the sum of its parts.



8. MISSION WORK,  
PHILOSOPHY..

ga





Method, method, who has a method? This is the haunting theme that wracks Pilgrim's brain. He wants his work to be a spiritual success, but he cannot always decide how best to go about it. It is so easy to slip into a method like one he recalls from back home, but he senses that, over a long period, it may do more harm than good in another cultural setting. He is filled with doubts and only the Lord's hand can guide him into the right methods for that particular time and situation. Much discussion is going on now in Brazil over the best urban method to use. In my doctoral research I examined some forty methods of urban evangelism and church development, all of which had been humanly devised. All had their advantages and disadvantages. Let us get on with the task, rather than arguing endlessly over how to accomplish it.

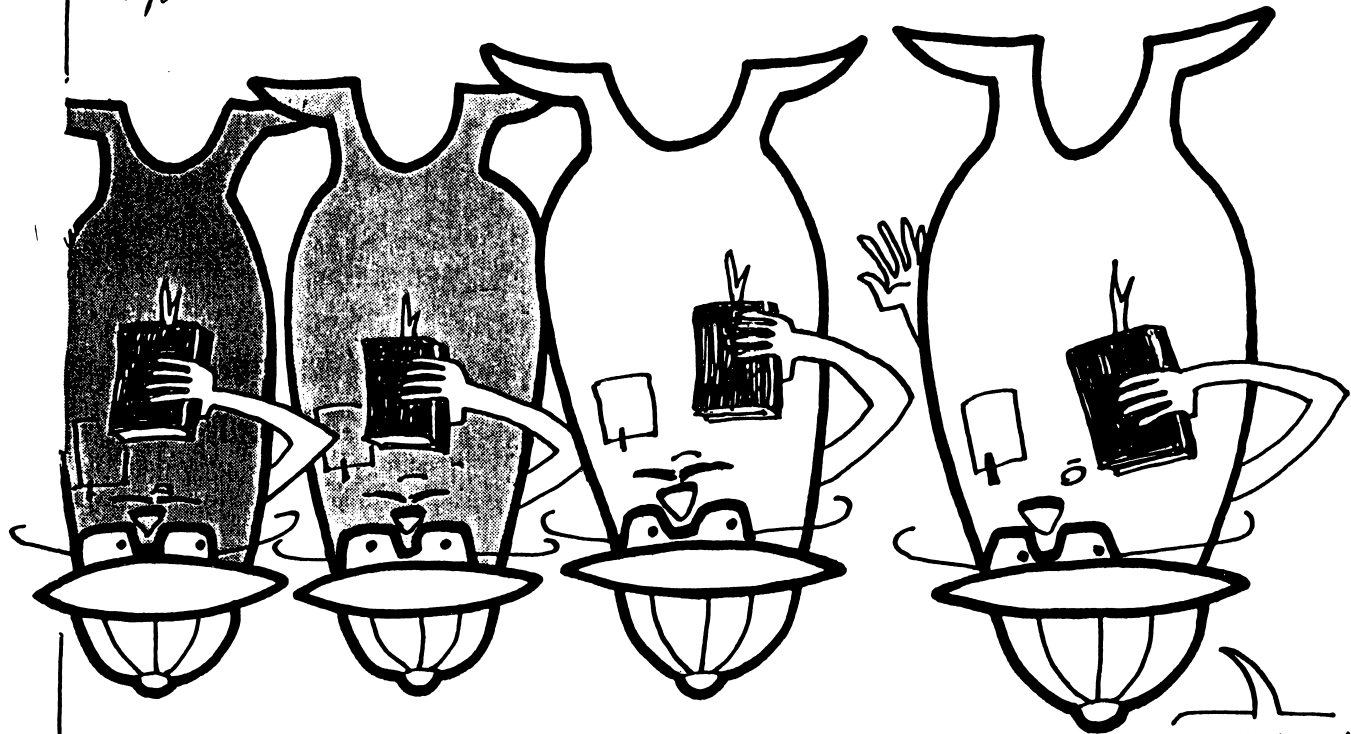
I HOPE SOMEDAY TO GET MY ACT  
TOGETHER...



shijie

Pilgrim is all things to all people on the field. Some days he isn't even sure which hat he is wearing: that of preacher, teacher, scholar, writer, reporter, fund-raiser, banker, counselor, social case worker, camp director, linguist, mechanic, nurse, mate, parent . . . Or he may be wearing several at one time. So he may find himself scattered in every direction. He longs to get his act together, but has little hope of doing so. His time is not often his own to organize, so he does the best he can and despite conflicting tasks and schedules, manages to serve his Lord and his fellow man. The best preparation for foreign mission service may be that of a broad cross-discipline study, along with prior experience in soul reaching, church planting, and in various other fields.

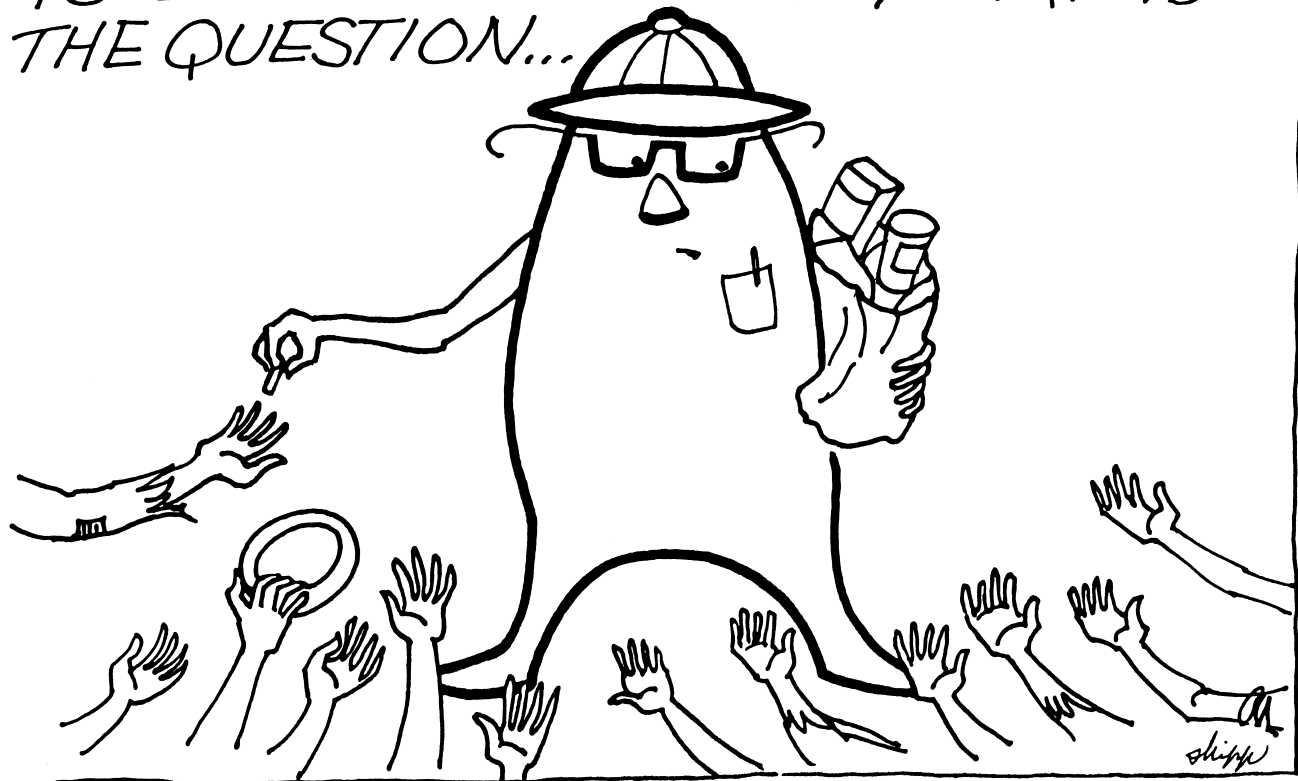
Alamy



WHAT DO YOU MEAN, PATERNALISTIC?

Paternalism is a tendency toward becoming a "Great White Father" on the field. In a missionary sense, a paternalist is one who makes all of the decisions, does most of the preaching and attempts to reproduce on the field his own style of church, regardless of the unique situation in which he works and the specific needs of that field. He is something of an anachronism, left over from colonialism. What he reproduces is a type of "clone" that is really more comical than serious -- only an approximate image of himself. In the beginning of a work it is necessary for the missionary to take command, but as it develops, he must be able to allow it to grow naturally and to take on the style of its own culture. Eventually, as Christians mature there, his relationship to his brethren must become more **fraternal** than **paternal**, which is the ideal to which he should strive. It was difficult for me to accept, but a sign of real growth on the part of national Christians, was the first time that they lovingly pointed out to me a fault in my own life.

TO GIVE OR NOT TO GIVE, THAT IS  
THE QUESTION...



In most foreign fields, the missionary is surrounded constantly by poverty, poverty of an intensity that he had never experienced back home. One of his most difficult decisions is when, where and how to give. Dropping a coin into the outstretched palm of a beggar doesn't solve any problems, neither for him nor for Pilgrim. The best kind of help is not necessarily to give a fish to a hungry man, but rather to teach him how to fish. In other words, equip him to support himself. It is easier to toss him a fish, but tomorrow he will be back asking for another. Thus he becomes dependent and begins to despise the source of his help, all the while expecting to continue being supported. We have a Biblical mandate to give, but it must be done with care and preferably through national Christians who are not as likely as we foreigners to be taken in by schemers. My most successful benevolence on the field has been to equip destitute Christians for a profession and then to watch them grow in it.



IF I TRY MUCH HARDER TO  
IDENTIFY, THERE WON'T BE  
ANYTHING LEFT OF ME TO  
IDENTIFY!



aditya

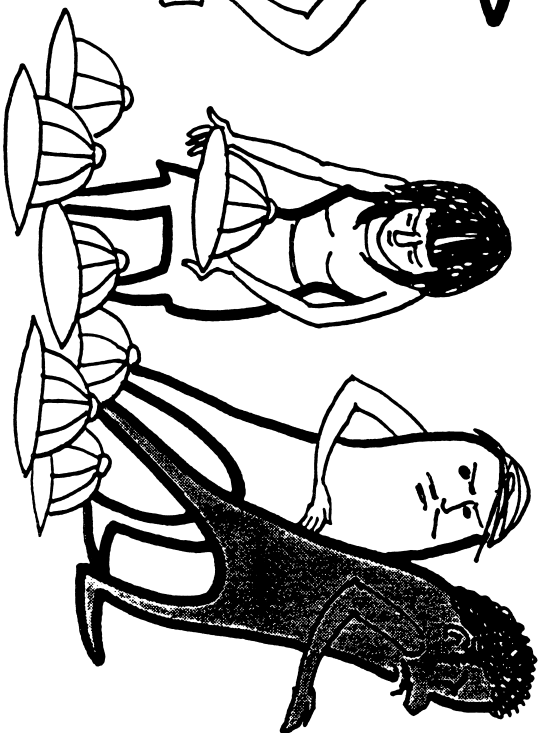
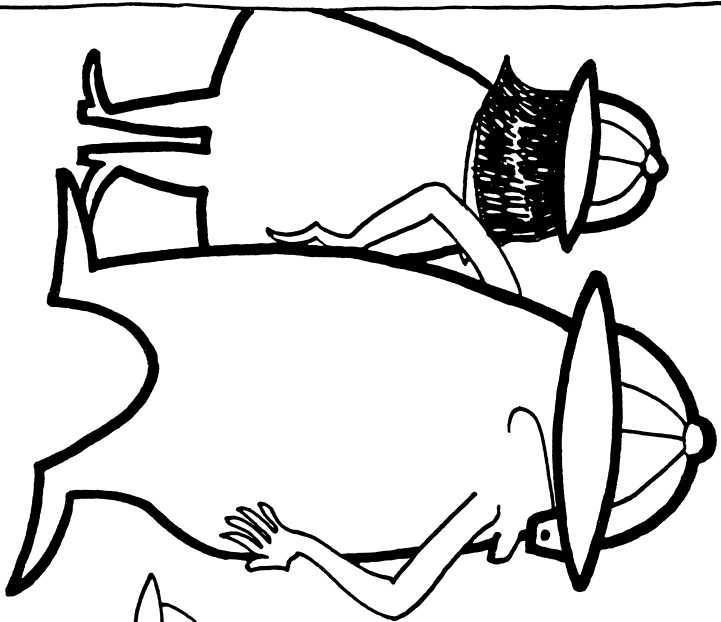
Pilgrim is determined to identify with his host culture, which is a worthy goal. However, having arrived there as an adult, conditioned since birth to his own culture, he will never identify fully with that of the nationals with whom he deals on the field. After many years of concentrated effort he can come to love and be loved in turn. He can even be considered "one of us," but he will always be a bit odd by their cultural standards. If he overdoes his attempt to identify, he may just appear foolish. This is called "going native" and is the subject of many a joke among nationals. On the other hand, if he hides out in an international "ghetto," he will complete his stay on the field without ever understanding his host country and will be despised for his aloofness. He is best off to do what he can to identify and still retain his uniqueness as an individual and as a foreigner.

HOW DID THEY EVER GET THAT OUT OF  
MY EDITORIAL?



Shepp

Pilgrim is a writer, who has struggled for many years to communicate the Gospel, in printed form, in the language of his host country. Although successful in many respects, he still finds his manner of thought and expression clashing at times with his host culture. He may miss entirely a hidden second meaning to something he has published, but unfortunately, it is clearly seen by his readers. All he can do is work closely with national advisors and pray for an extra measure of grace. I have never published anything in Brazil for general use that had not been edited by qualified Brazilians, not only for language pitfalls, but also for clarity of thought.



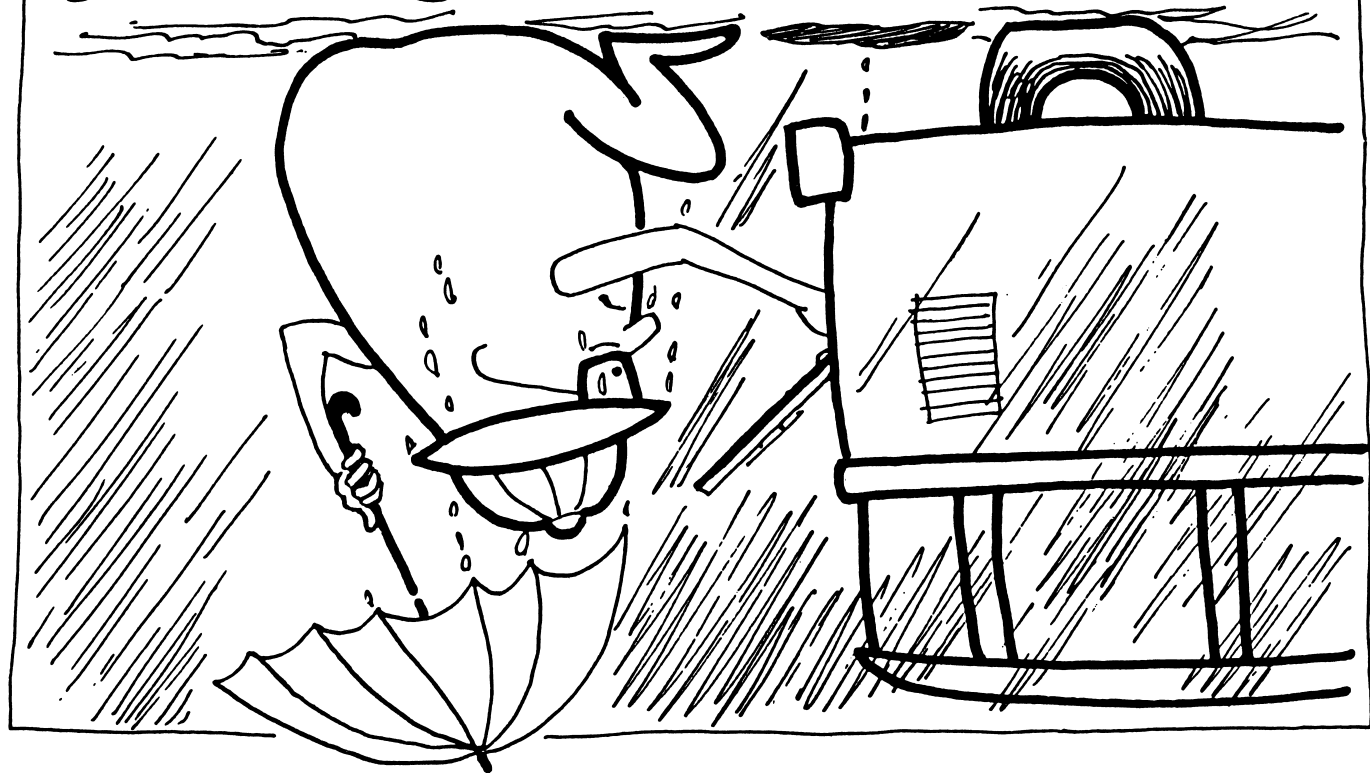
I REALLY THOUGHT  
THAT THEY WERE CONVERTED...

*shyly*

Many nationals led to Christ are sincerely converted to Him and grow in the faith. Others, however, may be converted more to the missionary or his dollars, to a ritual (such as baptism) or a church, to a fellowship or a potential spouse, than to the Lord Jesus Christ. Others may be converted sincerely, but yield afterward to social and family pressures. Or perhaps they even fall away, due to shallowness of character or worldly cares. If their expectations are misdirected, they will soon be disappointed in the missionary and the church, returning their Bibles and other spiritual paraphernalia to the missionary and walking out, to his great disappointment. Only the "good soil" converts keep his hopes up, as he nourishes them on to maturity. Recently I had cause to mourn over a Bible teacher and occasional preacher who left the Faith, after seventeen years in it. Then, days later, I rejoiced over the first couple I had led to Christ in Brazil. After twenty years that couple is still faithful to their Lord and to His church.

Oblique

WHO SAYS THIS LIFE IS ROMANTIC?



Mission work may seem “romantic,” and it does have its exotic and challenging aspects. On the other hand, mission life is primarily hard work, against heavy odds. It includes rain, mud, bugs, illnesses, frequent flat tires, long lines, unending documentation and other factors that are somewhat less than romantic. Much of Pilgrim’s time is taken up with maintenance duties -- for mere survival. All of this is necessary and the sooner he learns to cope with it and reduce the effort it takes to complete maintenance tasks, the more content he will feel in his chosen field. Missionary professor Wendell Broom lectures on time-budgeting on the field, which all of us need. We who labor for Christ far from home and the restraints of family, elders and other brethren may find themselves falling into a trap of wasting time, due to the many details and interruptions faced each day.



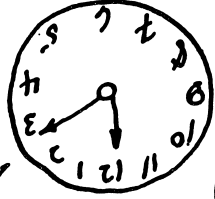
YES, I KNOW DRAMA IS TRADITIONAL  
HERE, BUT...



Shuppi

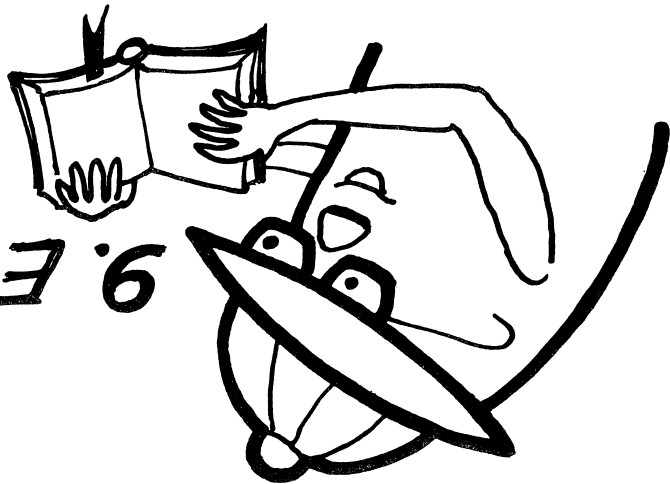
If the missionary is alert and sensitive to the culture in which he is working, he will begin to see expressions of Christian life and teaching that will have far more impact in that culture than his own traditional methods. Examples of this are drama, poetry, indigenous music and art. His message may penetrate far more rapidly into that society through drama presentation than through formal preaching. Poetry or paintings may reach hearts more readily than teaching in a classroom. The sooner he realizes this and uses every legitimate means for spreading the Gospel in that culture, the better his message will fit into that society. I have used art, writing and music to good effect on the field. In fact, even participating in a ball game or a distance race has won young people. One non-Christian was brought to Christ by participating in a skit about the Christian life, during a camp session.

WHY DO THEY THINK WORSHIP IS  
WORTHWHILE, ONLY IF THEY  
GO ON FOR TWO  
OR MORE?  
HOURS



We Americans are very time-conscious, which may not be at all true of other cultures. Latin Americans, for example, are more person-oriented than time-oriented. It may take them an hour or two by public transportation to arrive at worship services, so they are in no hurry to close the service or to leave afterward. A two-hour plus worship period may be common. After all, who has a better outlook on giving praise to God and enjoying one's fellow Christians, time-conscious "gringos" or people-oriented Latins? We Americans have much to learn from other cultures, if we can just get over our own ethnocentric mentality.

## 9. EVANGELISM



JESUS? I DON'T THINK I KNOW HIM?  
DOES HE LIVE AROUND HERE?



Wheeler

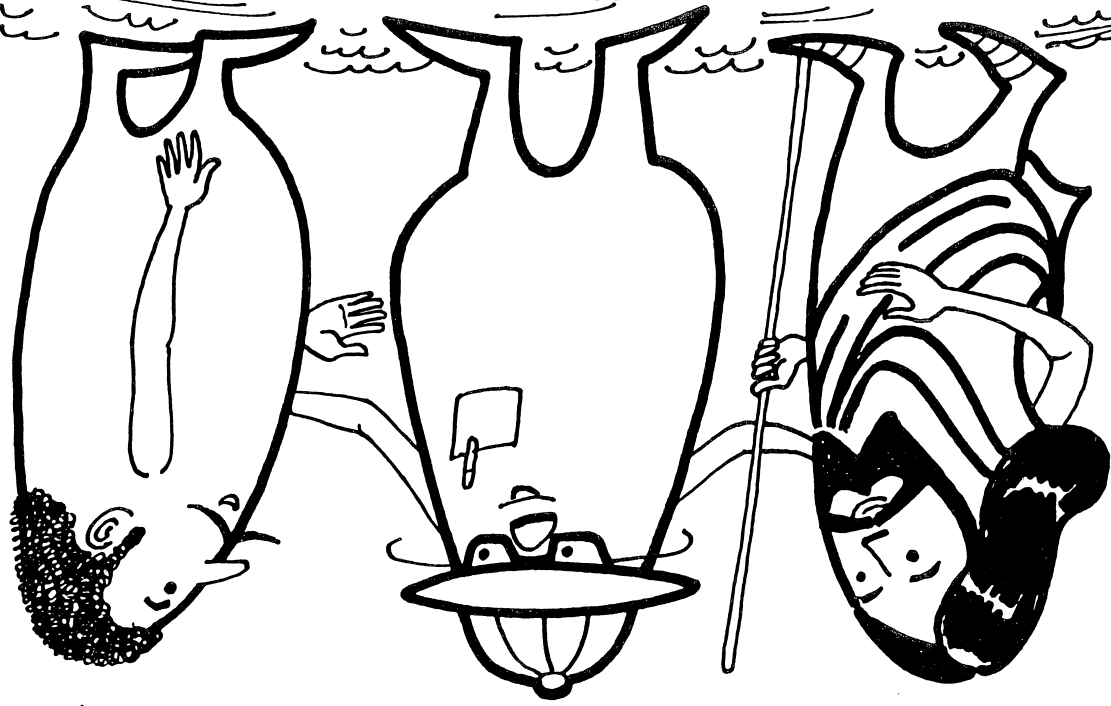
Wheeler

Wheeler

skipp

Evangelism is what it is all about on the field -- evangelism, church planting and nurturing new converts. In many fields Jesus is totally unknown while in others, He is essentially unknown. In the latter regions His name may be recognized, but His nature, message and power are another matter. Of the one billion or so humans who live in proximity to Christianity, very few have any real indepth knowledge of Him. The majority of souls in our world cannot even take our Lord's name in vain, for they have never even heard it, not once. By the way, Pilgrim's experience in this cartoon is true. In one of our travels deep into the heart of Brazil's vast Interior, we asked a man if he was acquainted with Jesus. His answer really was, "Does he live around here?"

I'D LIKE FOR YOU TO MEET MY FRIEND, JESUS.

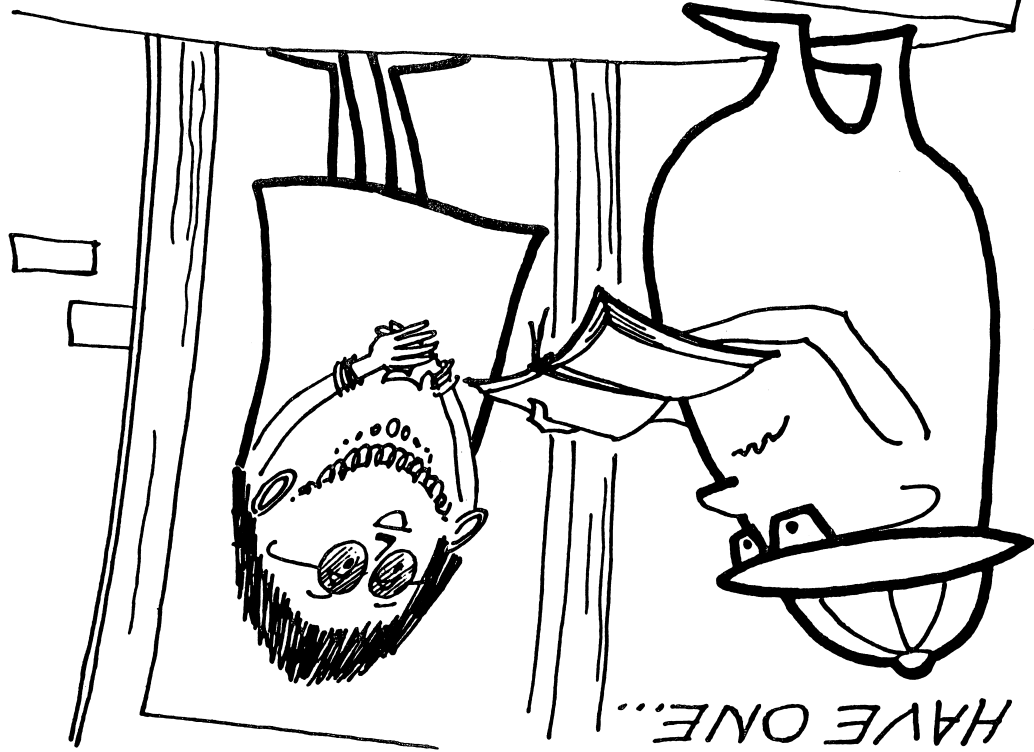




Therefore, it becomes necessary to introduce Jesus to others, beginning with the most basic questions: Who is Jesus? What is His relationship to God? What is His purpose? How does He accomplish it? Why did He die? Where is He now? How did He go about carrying on His work? How does He redeem us from sin? How and when will He return? What will He do when He returns? With such basic questions as a starting point, presenting Jesus to others becomes a long process, but in many cases a very rewarding one. I have watched spiritual illiterates blossom in ten years to become very effective preachers and teachers of the Word.

of the

NO, I'VE NEVER ACTUALLY READ IT, BUT  
WE DO HAVE ONE...



Relatively few of the earth's billions have ever read the Bible, the only guidebook given us by our Lord. One of the real challenges facing the foreign messenger is that of placing the Word in the hands of others and finding some way to encourage them to pursue an intelligent and obedient study of it. One handicap we have in Brazil is that many adults are barely literate at best and the standard Bible there is in archaic Portuguese. In some cases we have had to teach by visual symbols, skits or other methods that can help the hearer overcome this literacy handicap. I recall some who have grown greatly in the Word, even as illiterates. One is a preacher who has others read Bible texts to him and he then memorizes and preaches them. Another is a widow who, although unable to read, has led various others to Christ.

DO YOU SEE THIS BOOK? IT IS CALLED  
THE BIBLE... B... I... B... L... E.



slapp

In most cases, especially among the poorer classes, Pilgrim must sit down with his contacts, open his Bible and begin from zero, explaining that the Scriptures are a collection of inspired books, divided into two Testaments. As you can imagine, this elementary approach is time-consuming but essential, if the spiritual illiterates surrounding him are to grasp the significance of God's Word for them. This problem is not limited to other countries. As I was teaching a course in the U. S. on the life of Christ, three university students in the class admitted that they had never before read the Bible.

LIBERATION THEOLOGY? I'M JUST TRYING  
TO LIBERATE THEM FROM THEIR SINS...

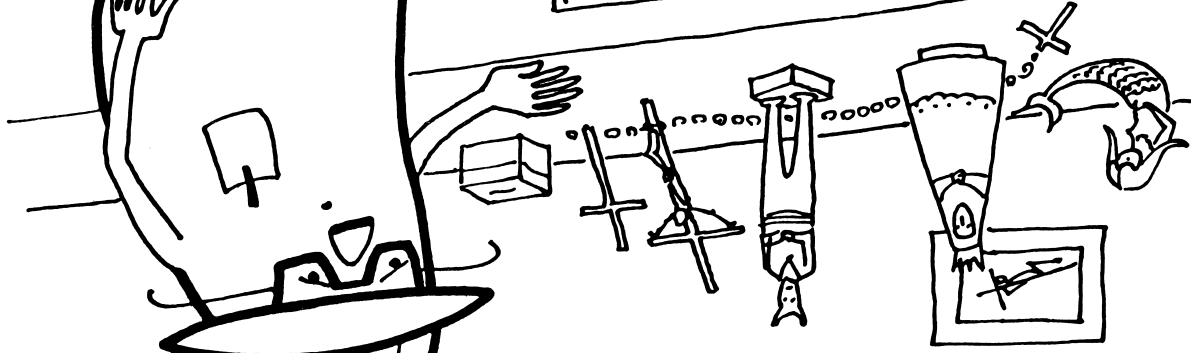


One of the most controversial mission approaches today is that of **liberation theology**, a theology that advocates social change and justice, even by armed intervention, if necessary. Although its emphasis on material rights and liberty for the poor is laudable, it fails to give adequate attention to the spiritual man. Pilgrim is concerned for the poor, but realizes that an even more urgent task is that of spiritual liberation. Bread is essential, but every word that proceeds out of the mouth of God is even more essential. In Brazil we are surrounded by poverty and social injustice. Even if we could remedy all such ills, the basic need that each person faces, that of spiritual redemption, may still be unmet.

W. H. H.

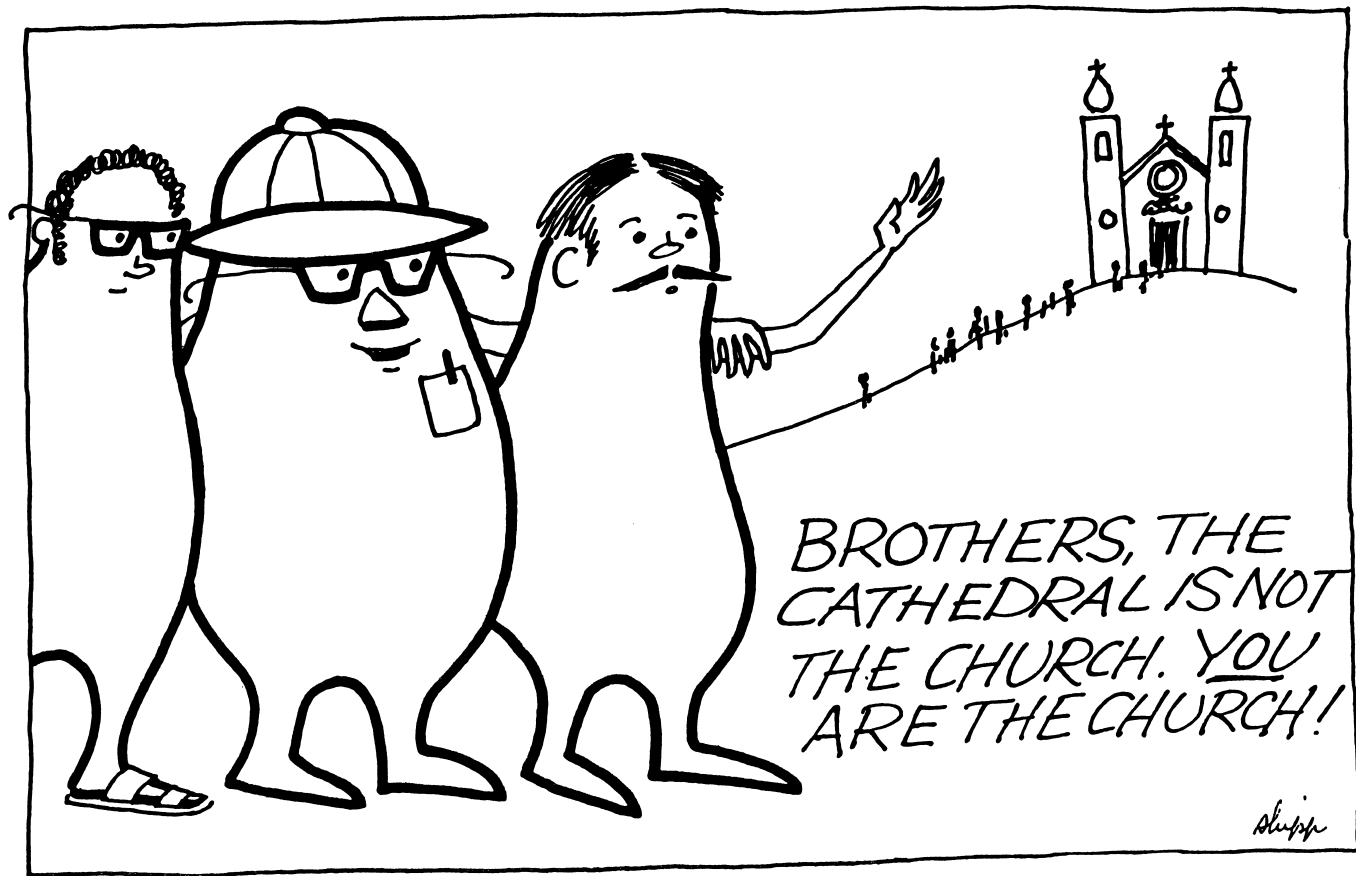
WITH ALL OF THIS IDOLATRY, I WISH I  
HAD A BIG HAMMER!

JOSE'S  
IMAGES FOR ALL RITUALS.





Another type of liberation is that of freeing people from their superstitions adherence to images, amulets and charms. How often Pilgrim wishes that he might have the courage to be an "iconoclast;" that is, an image smasher, and lead the deluded hosts about him to true freedom in Christ. I have often grown weary in spirit, as I have looked through spiritist shops in Brazil. They are filled with all manner of idols, incense, herbs, charms, amulets, potions . . .



BROTHERS, THE  
CATHEDRAL IS NOT  
THE CHURCH. YOU  
ARE THE CHURCH!

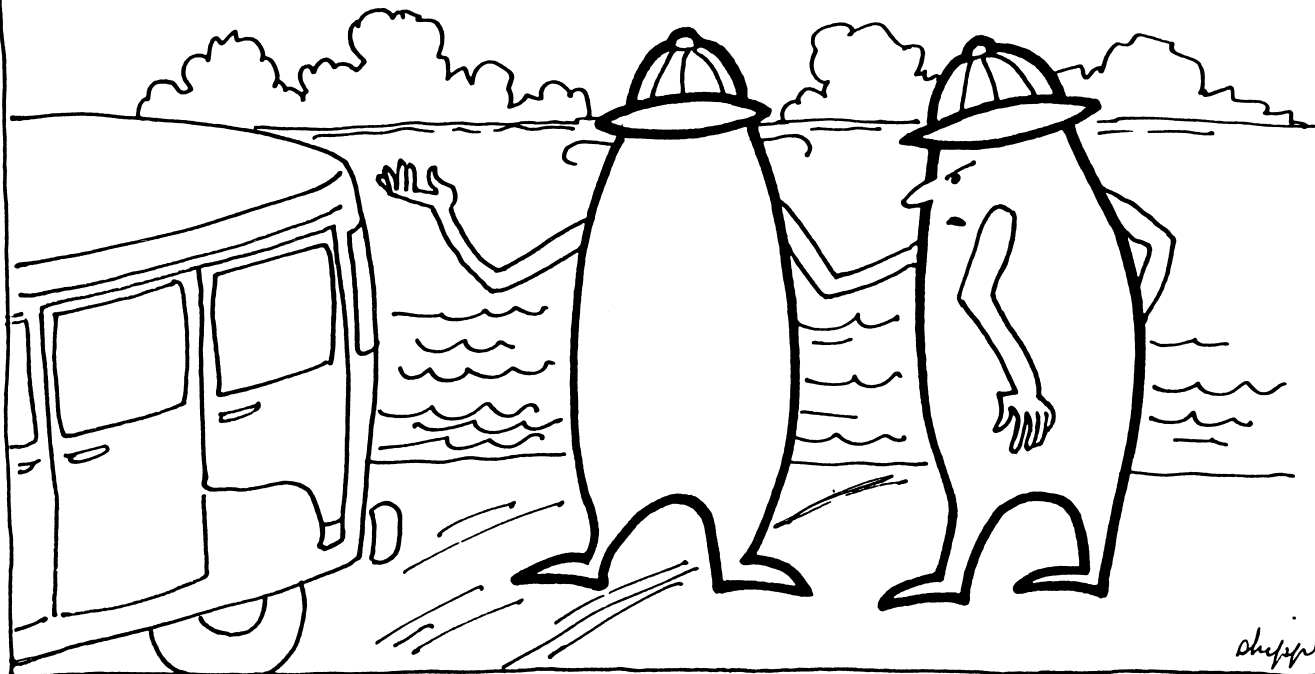
slipp

One form of idolatry is that of elevating humanly-constructed buildings to the point of considering them holy sanctuaries. Pilgrim must fight a long battle, to convince converts that the church of Jesus Christ is not a physical temple or chapel, but rather a body of believers -- a living temple dedicated to God. Throughout Latin America the "cathedral" syndrome is difficult to overcome. Converts expect a beautiful meeting place, such as they have seen all of their lives. If it is not constructed fairly soon, many feel that our presence there is not really permanent.



## *10. THE INTERIOR*

BUT THAT FELLOW BACK THERE SAID  
THIS WAS THE RIGHT ROAD...

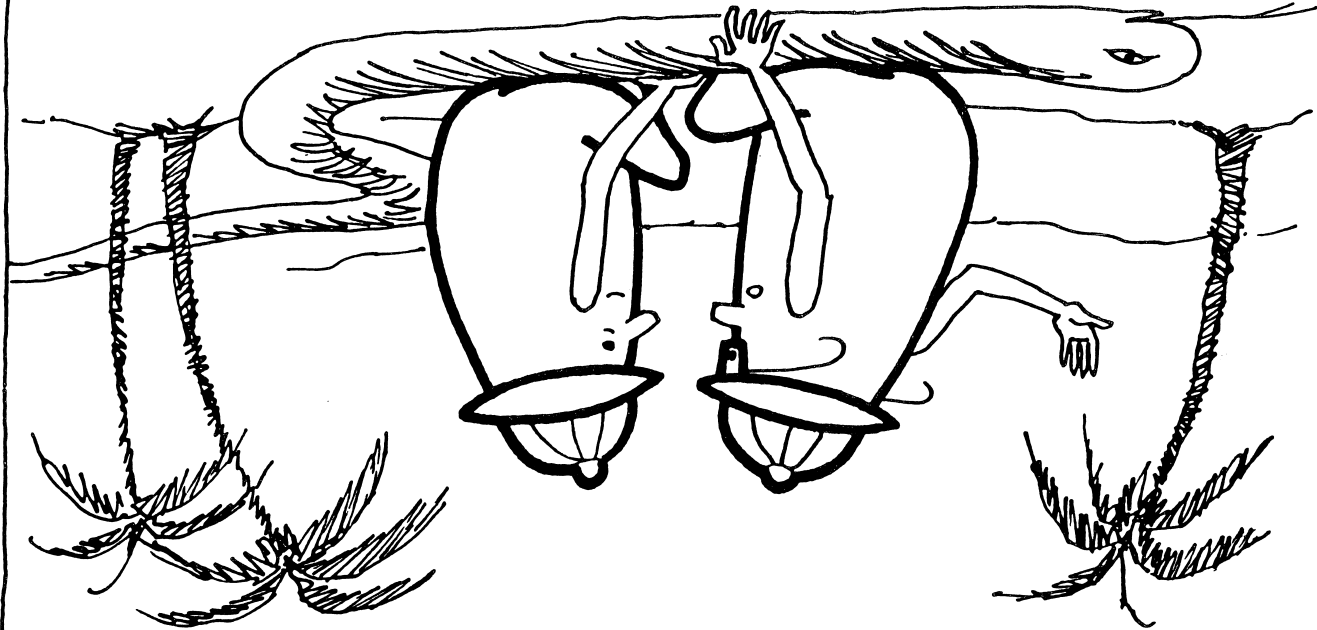


shepp

Travel into the Interior of Brazil and/or many other third-world countries is like stepping back into history a hundred years. Roads are primitive and highway signs are often non-existent. Once we journeyed a hundred kilometers in mud, only to come to an uncrossable river. Once our van broke down "light years" from a garage, so we had to repair it ourselves, hoping that our efforts would get us back to civilization. We followed this road or that trail, walking for hours in summer heat or drenching rain, in search of a potential convert. At the same time, however, the simple life style, the genuine hospitality, the exotic animal and bird life and other attractions make such trips an adventure. We have seen basket birds, hosts of parrots, toucans, monkeys, emus, piranhas and other jungle life, along with a lavish display of wild flowers and exotic orchids.

FRANKLY, I THINK ALL THIS TALK ABOUT  
SNAKES, IS EXAGGERATED...

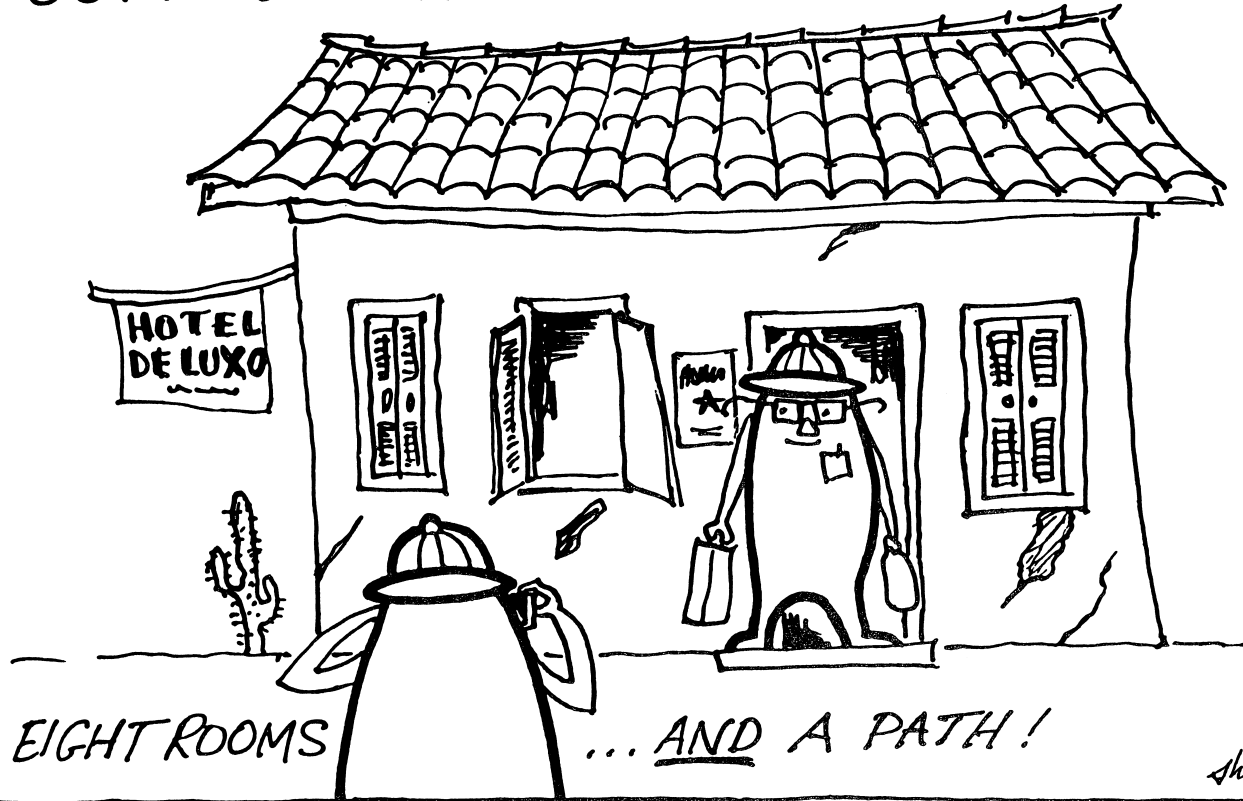
sketch



Speaking of exotic frontier life, Pilgrim is a "babe in travel-land," when it comes to the hinterland. He may not actually use a boa constrictor as a convenient seat, but he may be abysmally ignorant in other respects. In order to be well accepted by country folk, he must learn to adapt, as much as he can, to their environment and life style. Often in the Interior I was made to feel almost like a museum piece, gawked at constantly. Yet, I could not help but gawk myself, for local artisans had skills with leather, wood, metals and weaving that I would never have. I discovered that education is a relative matter. I was highly educated in book knowledge, but they were highly skilled in other areas of life, which were also important.



OUR LUXURY HOTEL IN THE INTERIOR,



EIGHT ROOMS

... AND A PATH!

Shupko

Pilgrim's first trip into the heart of the country is a real education for him. At one of our destinations, at the end of a dirt road, we discovered that our hotel, although boasting a "one-star" rating, was actually far below the minimal standards in comfort -- short beds, narrow sheets, dim lights, no window glass . . . and a path. Showers had to be taken in a semi-open stall off the kitchen, with only a western bar-style door to block some of the view. Meals were eaten with the owner's family. Although relatively clean, accommodations in the hinterland are rustic. However, hospitality is exceedingly warm, which makes up for the lack in other areas.

NO, AMIGO. HE ISN'T A GRINGO GOD. HE'S  
YOUR CREATOR!



shipp

Teaching in the Interior generally must be even more fundamental than in the cities. Bible instruction, in its simplest form, is a teacher at one end of a log and his student at the other, so Pilgrim always has a "classroom" at his disposal. He not only uses basic language, but also as many parables as he can from country life, to illustrate Bible concepts. He may get his message across fairly adequately, but then leaves, only to return weeks or months later, finding that much of his earlier efforts have evaporated. So he must start over. Time and time again I have revisited frontier congregations in Brazil, to find that in the interim they had collapsed, their leaders having fought each other, in a struggle for control over the church, or having committed some immoral act, and the members had reverted . . . The only apparent solutions were to begin the work anew, in the hopes of finding more worthy leadership, or simply abandoning it. Sometimes better leaders arose and sometimes we were forced to leave a distant outpost in the Lord's hands, for we were unable as outsiders to resolve its difficulties.

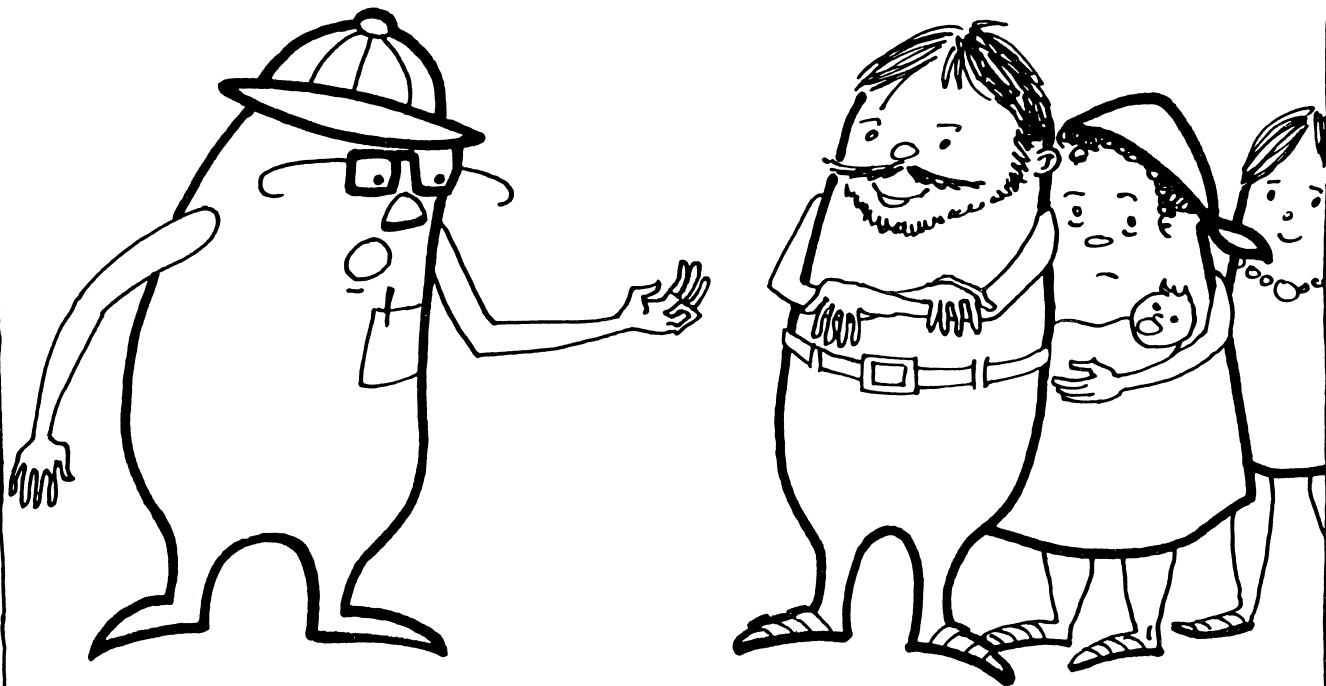


DON'T ACCEPT IT JUST BECAUSE I SAID IT.  
SEEK IT OUT FOR YOURSELVES!

shufu

The foreign evangelist, with his college degrees, fine clothing, big library and expensive equipment, may overwhelm his hosts, especially in the humble setting of small towns and villages. His struggle on the field includes a continuing effort to simplify his own life style, in order to bridge in part the gulf between him and his hearers. Impressed as they are by his presence and status, unless he works at the task of avoiding it, he will see them accepting everything he says without personal investigation. In fact, some may even be more converted to him than to Christ. Once, after teaching the Bible for an hour or more, my hostess interrupted the class, to ask what life in the U. S. was really like! So it was back to the beginning, to start over.

YOU HAVE HOW MANY WIVES ?!!



shipp

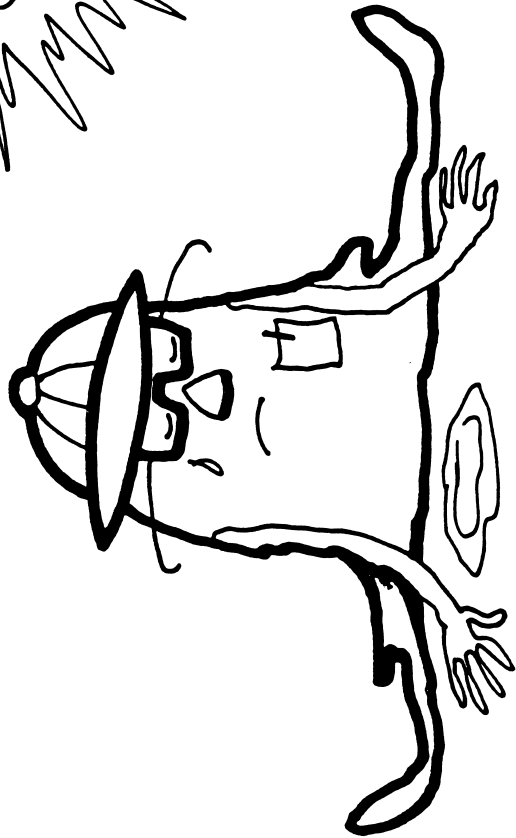
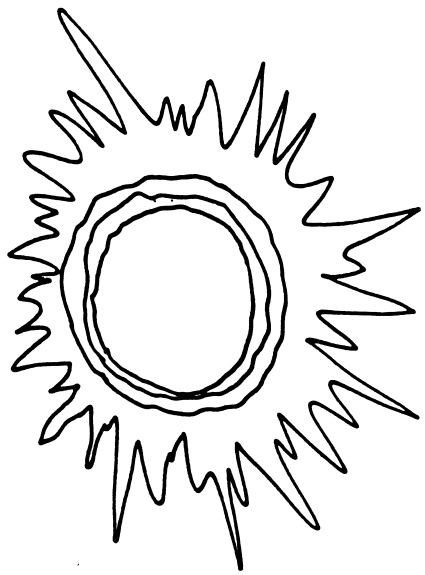
Ah, yes! The hinterland is full of surprises, including frequent cases of co-habitation without the benefit of formal marriage, marriages among first cousins or even bigamy or incest. There will be widespread ignorance, especially of God's Word. There will probably be starvation, disease and violence. And there will most certainly be strange religious practices, including witchcraft and other forms of spirit worship. Pilgrim must be prepared for all of this and cannot expect to change it, except by regular visits over a prolonged period. If he reacts with revolt over a distasteful or sinful situation, he probably will lose all opportunity to eventually influence those he is trying to reach. On the other hand, patient teaching and loving concern are called for. At least in Brazil those living deep in the heart of the country, for all of their wild and immoral ways, are open, friendly and yet with no firm direction, like sheep without a shepherd.





## **11. PERSONAL LIFE**

*ga*



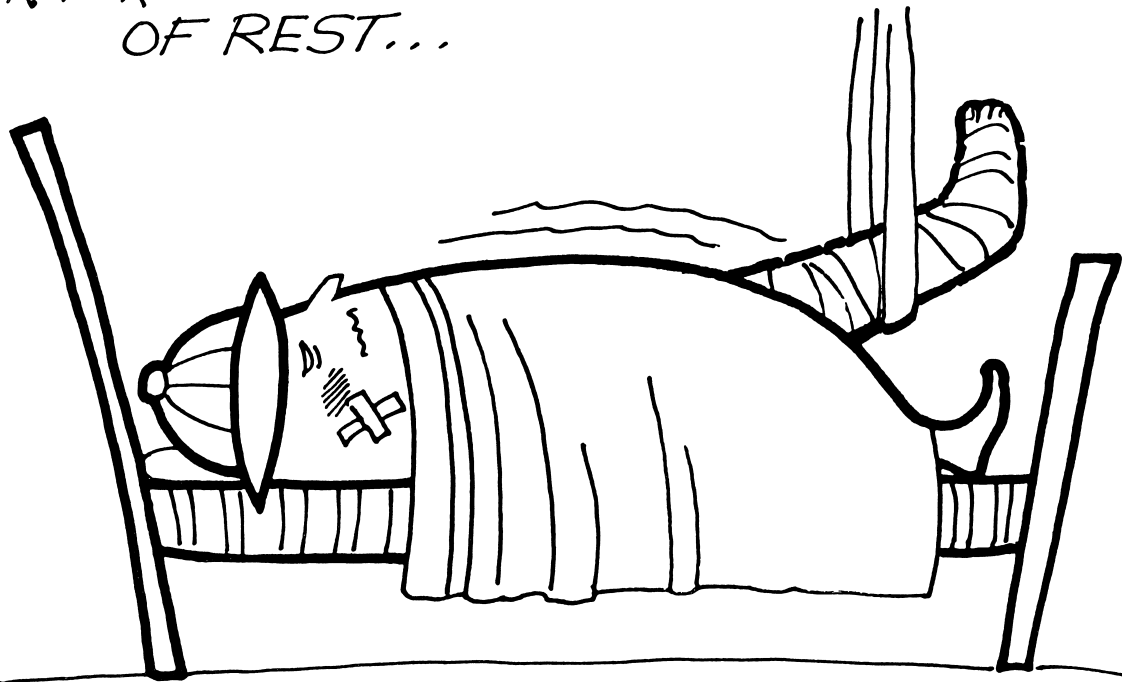
MORN-OUR

SOME DAYS I FEEL LIKE A TROPICAL BLOB!

shyly

Pilgrim is, above all, a human being subject to pressures, errors, disappointments, tiredness and illness. Some days he feels like a blob with no energy or ambition, especially if he serves in a tropical climate. He is just plain worn out from carrying the burden of the churches and of countless other human beings. So he must face his life and be realistic about it. Time must be given to rest and recreation, as well as to work. After all, he is not a machine with a cast-iron stomach and a perpetual-motion nervous system. Even after two decades of connection with Brazil, my digestive system never has fully adapted to some food items there. I found during my years on the field that physical exercise is a must, so I jogged (and still do) several miles a day. That early-morning time with God helps keep my nerves calm and my priorities sorted out.

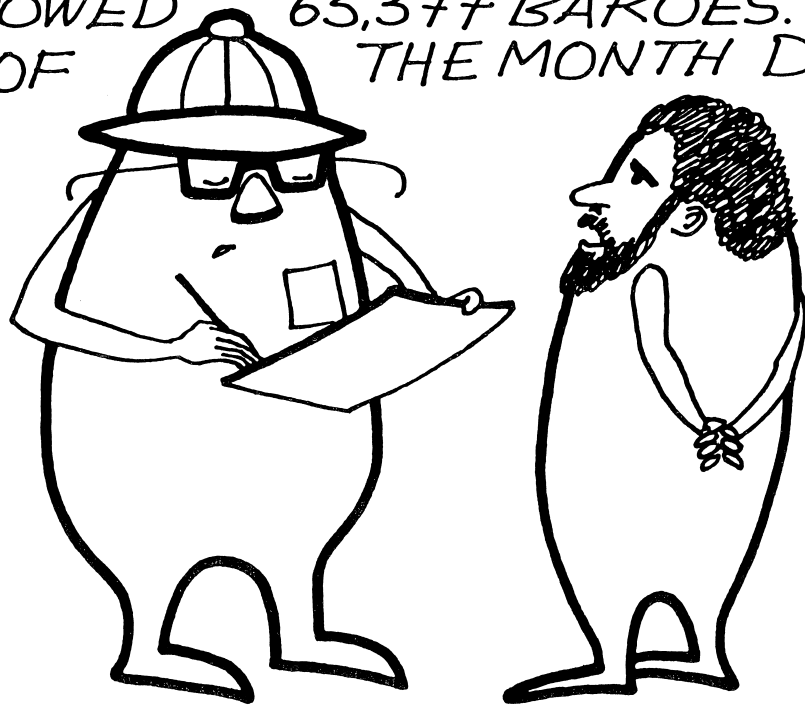
DON'T KNOCK IT. IT'S ONE WAY TO GET A BIT  
OF REST...



slipp

Somehow, Pilgrim has the “noble” idea that if he stops to rest or take a vacation, he is somehow less dedicated. Usually, he ends up in bed, anyway, for a forced rest. This time it may be due to illness, or to an accident, but it serves to remind him that he is only human. If he ignores that unavoidable truth he will end his stay on the field suffering burn-out, emotional illness or some serious physical ailment (or all three of these). Yes, at times we were thoroughly burned out and had to take some time to come back alive and interested again in our work.

ACCORDING TO MY RECORDS, YOU HAVE  
BORROWED 63,377 BARÕES. NOW WHICH  
FIRST OF THE MONTH DO YOU IN-  
TEND TO REPAY THIS?



shipp

Pilgrim's personal life involves his financial resources, which may be well above those of his national co-workers. Some of these look on him as a money-machine and exploit him constantly, with the most creative requests imaginable. When it comes to repaying their frequent loans, however, this is a far different matter, one which causes hard feelings on all sides. In fact, money matters are involved in the greater part of the misunderstandings which occur on the field. When we left the field we cancelled all debts that others there owed us, rather than remaining frustrated over them and causing others to feel either guilty about not repaying them or defensive over them.

THAT'S MY FINAL WORD. I WILL NOT  
ARRANGE A TICKET FOR YOU TO THE  
STATES!



slugg



A number of nationals, especially young men, see in Pilgrim a potential ticket to the States, that "Great American PX." They may be baptized and work diligently for months or years, even to the point of learning to preach. Then, one dismaying day they reveal their true motive, attempting to convince him to send them to the States, to work, study or merely to vacation. In one notorious case a national youth had made a reservation to the U. S. and referred the travel agent to an unsuspecting new missionary for payment of the ticket.

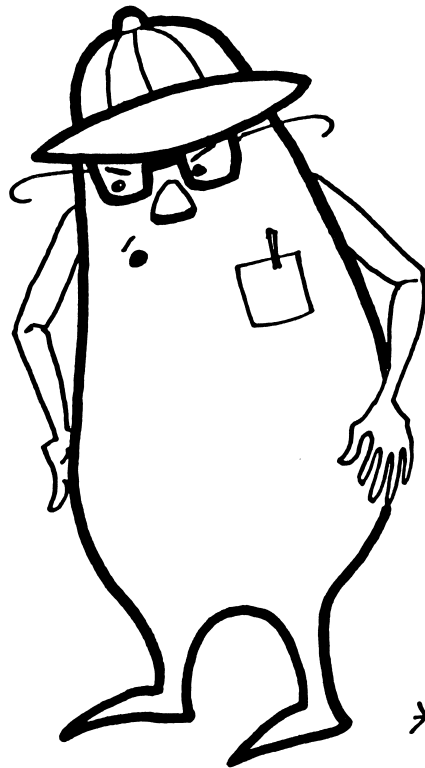


HERE ON THE FIELD, I THINK I'VE LOST MY  
FAITH SEVEN TIMES AND ONLY GAINED  
IT BACK SIX TIMES...

shyly

In the face of such mundane matters as friction over money, misunderstandings with colleagues and disappointment over the conduct of national Christians, idealistic Pilgrim often loses heart, patience and even faith. One of the favorite expressions of one of our former Brazilian colleagues, Richard Cave, was the one quoted in this cartoon: "On the field I think I've lost my faith seven times and only gained it back six times!" Essential to longevity on the field (or in the Christian life anywhere) is the ability to come back to the Lord, helmet in hand, confessing our weaknesses and being restored to our first faith and love.

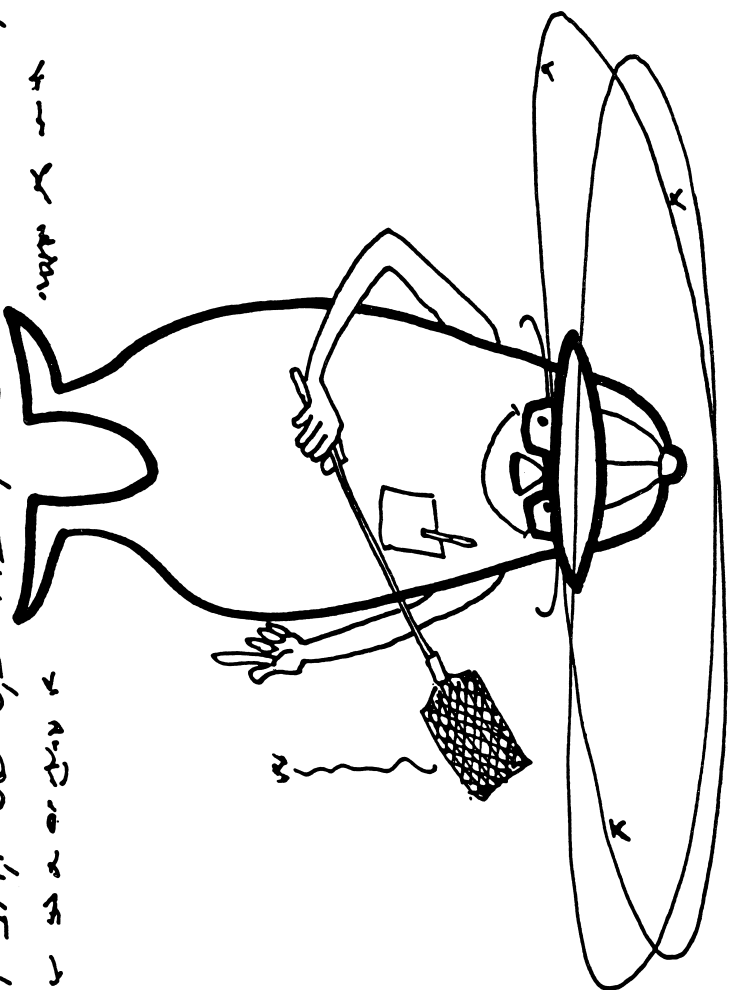
DAD, IT'S TOUGH TO BE AN **MK.\*** YOU  
WON'T EVEN LET  
ME HIT BACK...



\*MISSIONARY KID

slippi

Missionary kids sometimes have it tough, also. They are constantly watched as are their parents, and much is expected of them. The missionary task should include them, also, so that they may feel a meaningful part of their family's calling. They can grow greatly in cultural and language awareness, as well as in faith and service capacity, if given the opportunity. Or they can feel ignored or forced into a mold not of their choosing. In such a case they may rebel and even abandon the Faith. Thank the Lord, for the most part our children grew both in general understanding and spiritual experience while on the field. Some of them are even preparing to return there, as second-generation missionaries.



A NEW RECORD! THAT'S 89 I'VE KILLED.  
SO FAR TODAY...

always

Flies, flies, flies . . . Pilgrim can't stand them! So he picks up his trusty swatter and goes to work. With timing and good wrist action, he breaks his record. In part this is a desire to be rid of disease-carrying insects, in a world where they swarm in by the thousands, but in part it may be a way in which to work out his cultural irritations and frustrations. In two new congregations, both in poverty-stricken areas near the city dump, we continually saw fly-covered babies. We had to protect the elements of the Lord's Supper from being literally consumed by bugs, every time they were uncovered for a few moments.

DO YOU MEAN TO SAY THAT THIS IS A  
TOMATO STORE ONLY?

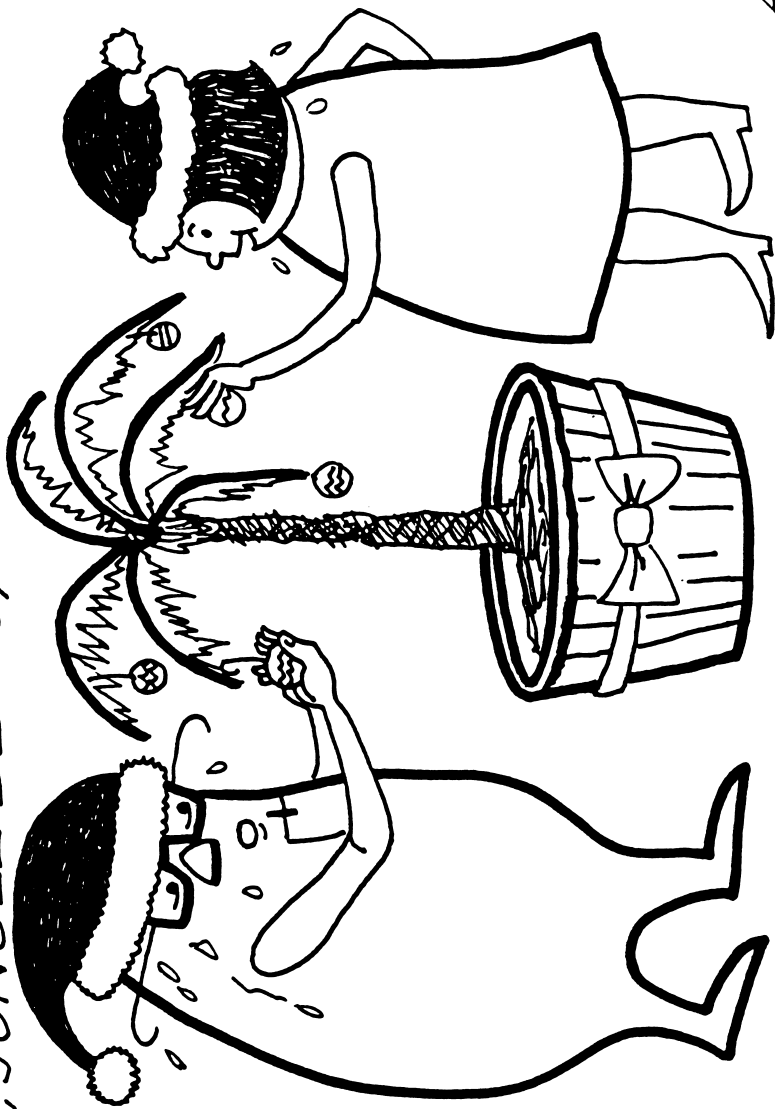


sluppa



Overseas shopping is an interesting adventure. Although supermarkets exist now in large cities around the world, there are still thousands of small shops, each specializing in one or two items. I have never seen a tomato store, as such, but have made many purchases in tiny stalls that were almost that limited in stock. Saturday grocery shopping in such areas can take a great amount of time, for Mrs. Pilgrim must check out various places, in order to even come near to completing her list of purchases. She may be criticized in the States for having a maid, but the difficulties faced in shopping, preparing food and keeping house overseas are generally much more severe and time-consuming than at home.

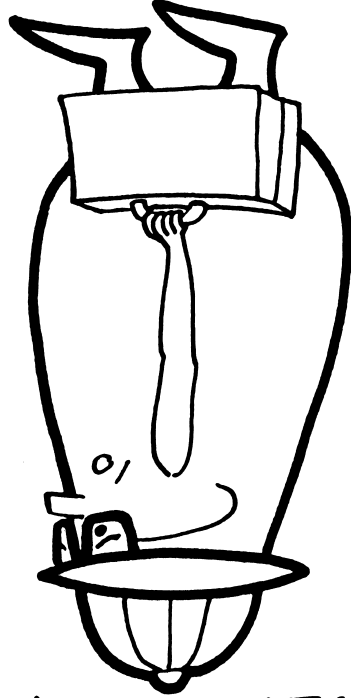
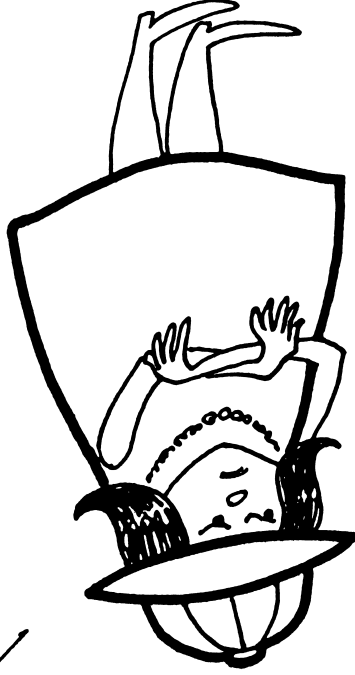
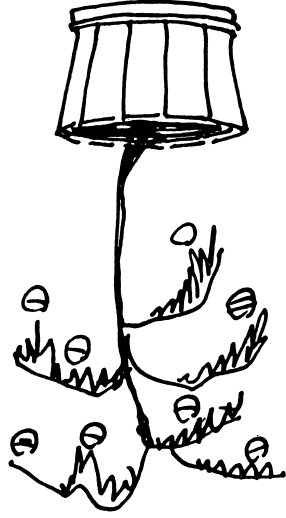
OH, JUNGLE BELLS, JUNGLE BELLS...



shy

In tropical lands such as Brazil, the holiday season is a different kind of experience. Cut trees are almost impossible to obtain, so the Pilgrims make do with whatever is available. In addition, Christmas falls in the summer, so the weather is hot and muggy, which hardly creates a holiday mood. I recall that one Christmas day, while waiting for our turkey to roast (yes, at Christmas, not Thanksgiving), we escaped our sweltering house and drove into the country, singing "Sleigh Bells Ring . . ." This didn't help much, though. We were far from home, on a blisteringly hot day, so no amount of singing could bring about much holiday cheer.

ohh



INTERIOR...

YES, I KNOW TOMORROW IS A HOLIDAY,  
BUT THEY'RE CALLING ME TO THE

Pilgrim has a priority problem. In order to be the great servant of God he longs to be, he feels that he must answer all calls to proclaim the Word, even if his assignment falls over a family holiday. So he runs afoul of his wife, who rightly takes exception to his inability to say “no” to some of the demands on his time. He owes attention to his family, which also is essential to his mission. His ignoring his family can eventually cause severe repercussions and even his premature departure from the field. There are stories from all over the world of workaholic missionary husbands who neglected their wives and families for “the good of the cause” and ended up with severe marital problems, even including divorce.



DEAR, I HATE TO BOTHER YOU, BUT THE  
ROOF IS LEAKING AGAIN...

slapp

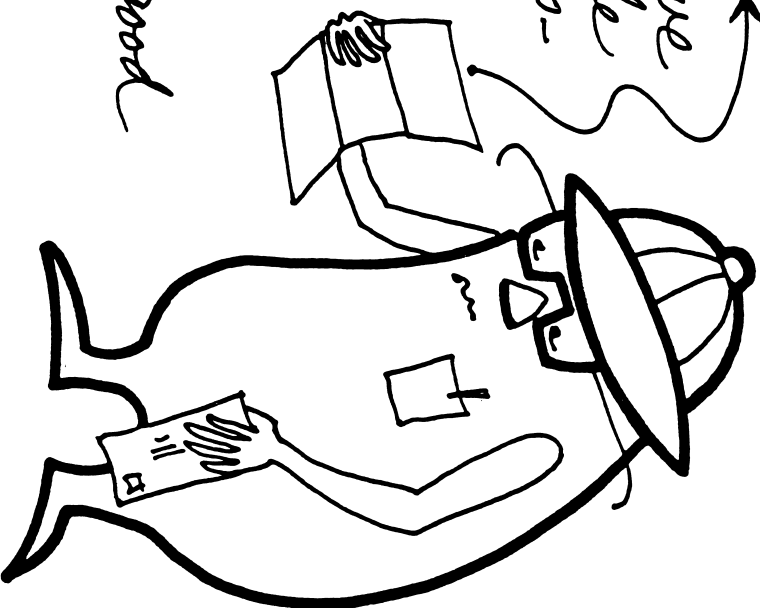
Yes, Pilgrim is dedicated to his great calling as a messenger for God. However, he must also learn to be dedicated to his family's needs. There are daily "mundane" matters to be attended to, matters which fall under the category of "maintenance time." Too little attention to such "trivial" things as a leaking roof can bring on his head worse problems than dripping water. Our running problem every rainy season was against leaks in the roof. In heavy, continuous storms, we would have every pot and pan in use, to catch the drips. On the other hand, too much attention to maintenance can rob him of the major purposes for which he is on the field. He must ever keep his balance between the "ideal" and the "essential," in terms of his use of time.



## *12. HOME RELATIONS*



Dear Brother:  
We regret that we  
will not be able  
to continue sup-  
porting you.  
We're padding  
our church  
pews...



P.S. Keep up the good  
work!

Pilgrim must not only get along with his host country, colleagues, national brethren and family, but he must also get along with his constituents back home, which may be no easy task. Some of his maintenance time must be given to accurate, yet inspiring reports, correspondence, preparation of visual materials and other types of feedback to his sponsors. If he does a poor job of reporting, he will soon be receiving a "Dear Pilgrim" letter. Good communication with those back home who support him (churches, friends, family . . .) is essential to his survival on the field and he must give attention to it. A word of caution here: He probably can expect the communication process to be ninety percent from his end and only ten percent from the church back home. Apparently, American Christians have lost the art of letter writing.

SEEMS LIKE I HAVE TOO MUCH MONEY  
LEFT OVER AT THE END OF THE MONTH!

Shuppr



Pilgrim has never learned to get along without money. Even if he lives frugally, he may still find that he has too much "month left at the end of his money!" Being at the mercy of his supporters, what can he do, take his children out of school, sell his car, borrow money to get by on . . .? He has too many other burdens to bear, without carrying a financial one as well. Especially if he serves in a large city, his living expenses may be even higher than in a like city back home. On top of these are his service expenses. As a missionary he is expected to bear a sizeable part of all of the financial responsibilities of the work. Thanks to the diligence of our sponsoring church, never once on the field did we miss receiving our support, nor even having to wait days or weeks for it. Others, however, were not so fortunate.

SO THAT'S WHAT  
THEY MEANT...



BY A PRODUCTIVE  
WORK ON THE FIELD!

steph

The Pilgrims are typical of most missionary families of our experience, in that they are productive, in terms of children. At our annual all-Brazil missionary retreat, the sheer number and noise-level of the dozens of offspring running around are awesome. This children-bearing tendency may be due in part to the young age of most couples on the field, to a new family awareness that they develop while there or to other factors, one of which may be the fact that they are working with national families that have many offspring. Whatever the reason or reasons, missionary families come home on each leave with another child or two. If they have not acquired children the natural way, they have adopted them, for their hearts go out to the many homeless infants about them.

WHAT? YOU SAY YOU'RE HERE AT THE  
AIRPORT?

NO, WHAT  
LETTER?

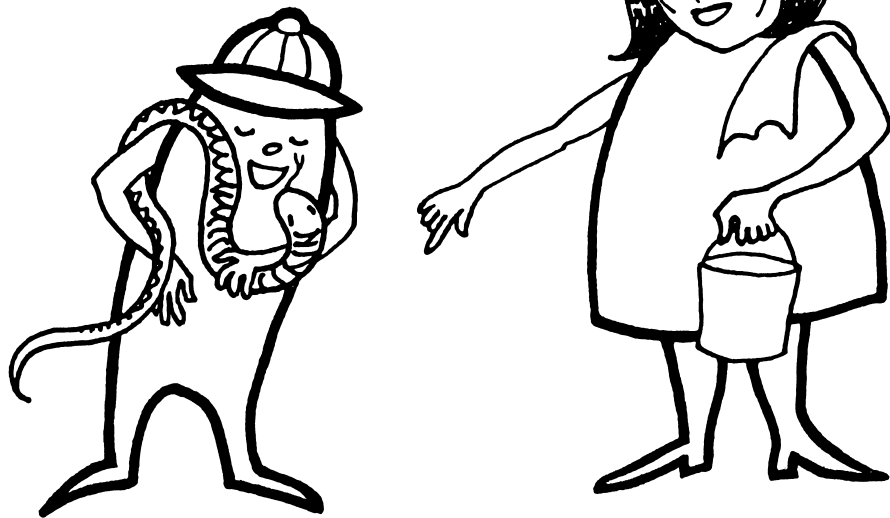


Shepp

One evidence of loving concern is that of visiting the Pilgrims in their on-the-field habitat. Those elders, ministers, mission chairmen and other Christian friends who go to the field, to see Pilgrim and his work for themselves, are richer for the experience and better able to understand both him and what he is doing. However, it would be better to let him know a little ahead of arrival time that they are on the way. Red-letter days in our life were those rare ones when someone from the church back home came to see us.

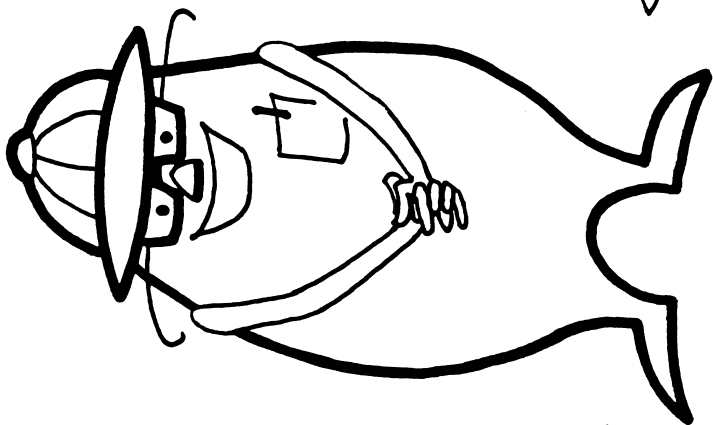


QUICK, SON, PUT YOUR PET SNAKE OUT!  
ONE OF OUR ELDERS  
IS ON THE WAY HERE  
FROM THE AIRPORT.



shipp

Mrs. Pilgrim, especially, needs time to prepare for guests. Junior may or may not have a pet snake, but their house must be put into order and the refrigerator stocked for company. All of the "Mrs. Pilgrims" around the world are due a large vote of appreciation, for their home is frequently a hotel and they must bear the brunt of the extra work caused by the presence of visitors. In one busy campaign month, my wife Margie, served some 300 plates of food, not counting those for the family. Talk about going the second mile (or second plate)!



I GOT A RAISE, I GOT A RAISE...!  
*shipp*

The alert sponsor keeps a finger on the financial pulse of Pilgrim's host nation and on Pilgrim's own economic situation and increasing family. The latter may not mention his needs, but simply try to "tough it out." Blessed, therefore, is the church and/or individual who voluntarily comes to Pilgrim's aid, not only in prayer, but also in tangible evidence of loving concern. We always looked forward to those letters and care packages from home. And how wonderful it was to receive a gift check from some unexpected source, as often as not an elderly widow.



DEAR SIR:  
THE POSTAL DEPARTMENT  
WISHES TO KNOW IF YOU  
STILL INTEND TO RECEIVE MAIL IN YOUR BOX.

*shippo*

In lieu of guests, perhaps the next best thing is letters. But my, how we Americans have lost the art of corresponding! Pilgrim is a long way from home and phone calls from there are expensive. He relies on correspondence, as a means of communication and morale renewal. Early in his stay on the field he may receive many letters. Later on, however, he is somewhat forgotten, so his post office box becomes a depository of cobwebs and dust. Keep those letters flowing, brothers and sisters. They are part of Pilgrim's lifeblood. A phone call is good, but soon over. Letters, on the other hand, can be savored again and again and even shared with colleagues.

I'M GLAD TO KNOW THEY'RE  
STILL THERE AT HOME  
HOLDING THE ROPE.

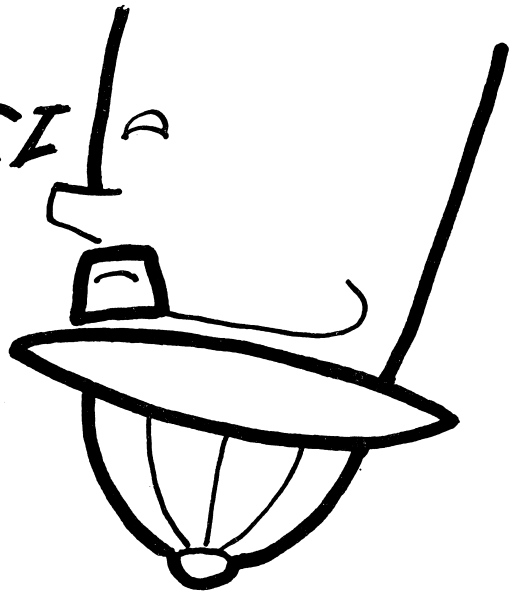


shipp

The greatest and most effective service that can be done for Pilgrim is not financial, but rather moral and spiritual. He must be kept aware, at all times, that he has a loyal church, or churches, back home, securely holding their end of the rope. Few things are more rewarding to him than to know that someone is at the other end, securing him in his work, and few things are more dismaying than to feel the rope go slack, which means lessened moral support and fewer prayers ascending to God on his behalf. We have noticed a tendency among most supporting churches to slowly drift into taking their missionary families for granted. This, however, is disastrous to the families' morale.



*13. THE RECOMPENSE*



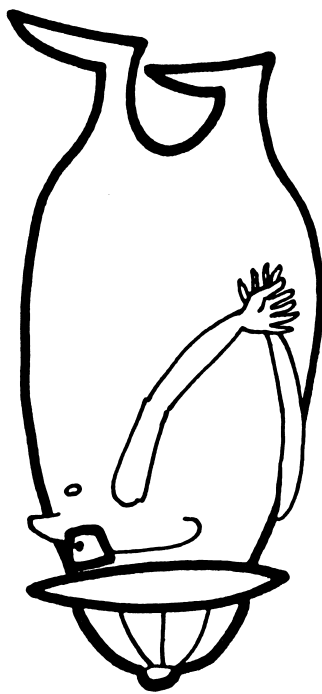


IT'S WORTH ALL THE  
SACRIFICE DOWN HERE...

*slipp*

Pilgrim experiences many pressures and trials on the field. At times the only thing that keeps him going is his promised eternal reward, the crown of righteousness laid up for him in heaven (2 Timothy 4:8). He knows that no matter how great his sacrifice is here, his Lord's promises are far greater. I told a class of national evangelists in training that they could expect only modest rewards financially, but many jewels in their crown eternally. This may not have sat well, for they all had many economic pressures on them, but unfortunately it is true. Those who serve the most sacrificially are often left to serve even more sacrificially.

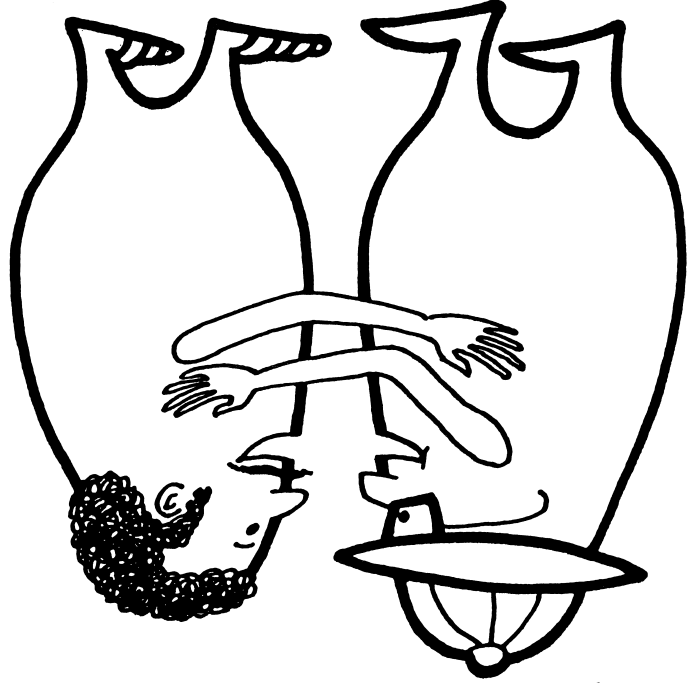
LORD, THEY'RE CARRYING  
ON ALONE AND MULTIPLY-  
ING. NEVER THOUGHT I'D  
LIVE TO SEE THE DAY!



W. H. P.

Another recompense for Pilgrim is that of seeing his efforts bearing fruit in the lives of national leaders who are able to carry on, faithfully transmitting the Word to others (2 Timothy 2:2) and expanding the Kingdom. This is a long, tiring process, but one which eventually can bring a far greater degree of success to his mission than he could ever have realized alone. As a mission messenger, his stay on the field, at best, is not permanent. He must prepare converts well, grounding them in the faith and in methods, so that he may be ready to move on, knowing that his labor has not been in vain in the Lord. We hoped and prayed for many results in Brazil and only now, two years after leaving the field, are we beginning to see some of these more fully realized. We can count a hundred congregations, with more forming all of the time, and several thousand active members in that great country. The plant is still small, but sturdier than in the past, and someday may be a giant spiritual tree.

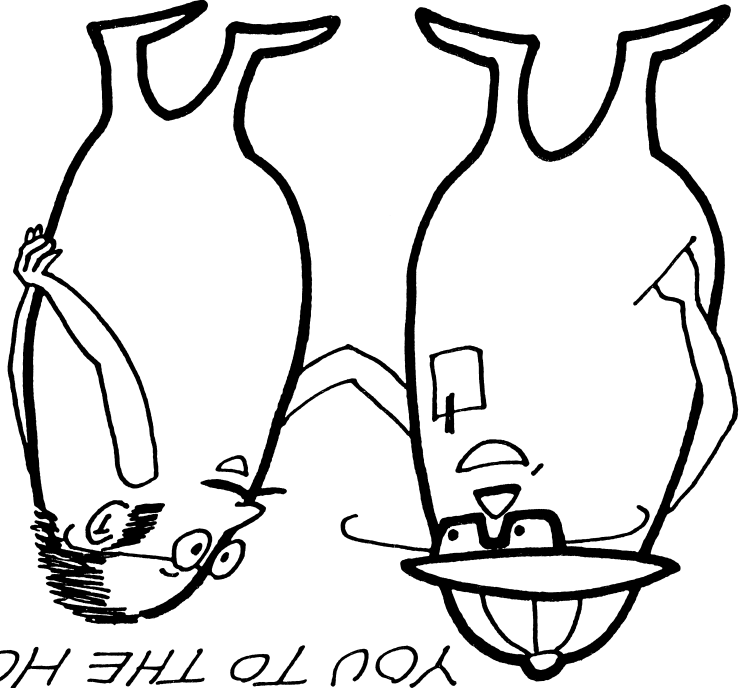
ISNT IT GREAT THAT WE'VE LEARNED  
TO BE REAL PARTNERS?



sketch

After years and years on the field, Pilgrim eventually identifies and is identified to the point where he is considered "one of us." He comes to love his national brothers and to be loved by them, to the point where they are no longer "Jew nor Greek," but one in Christ. Where there is this kind of cross-cultural maturity on the part of all concerned, the field he has sown will come one day to reap a bountiful spiritual harvest. My wife and I are treated now in Brazil with the greatest of love and honor, perhaps in part because we have always attempted to treat our brothers there in the same way.

YOU'RE NOW A CAPABLE LEADER. I  
COMMIT YOU AND THE OTHERS LIKE  
YOU TO THE HOLY SPIRIT.



A. K. P.



Leadership training is essential to the ongoing of any work. As in the case of John the Baptist and his relationship to Christ, Pilgrim must decrease, so that his national colleagues may increase in ability and leadership experience. As Paul committed the Ephesian elders, in Acts 20, to the Holy Spirit, so the time comes when Pilgrim must commit the work and its local leaders to the guidance of the same Spirit. This requires trust in their integrity. Some will fail this trust, but others will carry on faithfully. We can now see in our country of service a small army of capable evangelists, some of whom are much more powerful among their own people than we could ever have been.

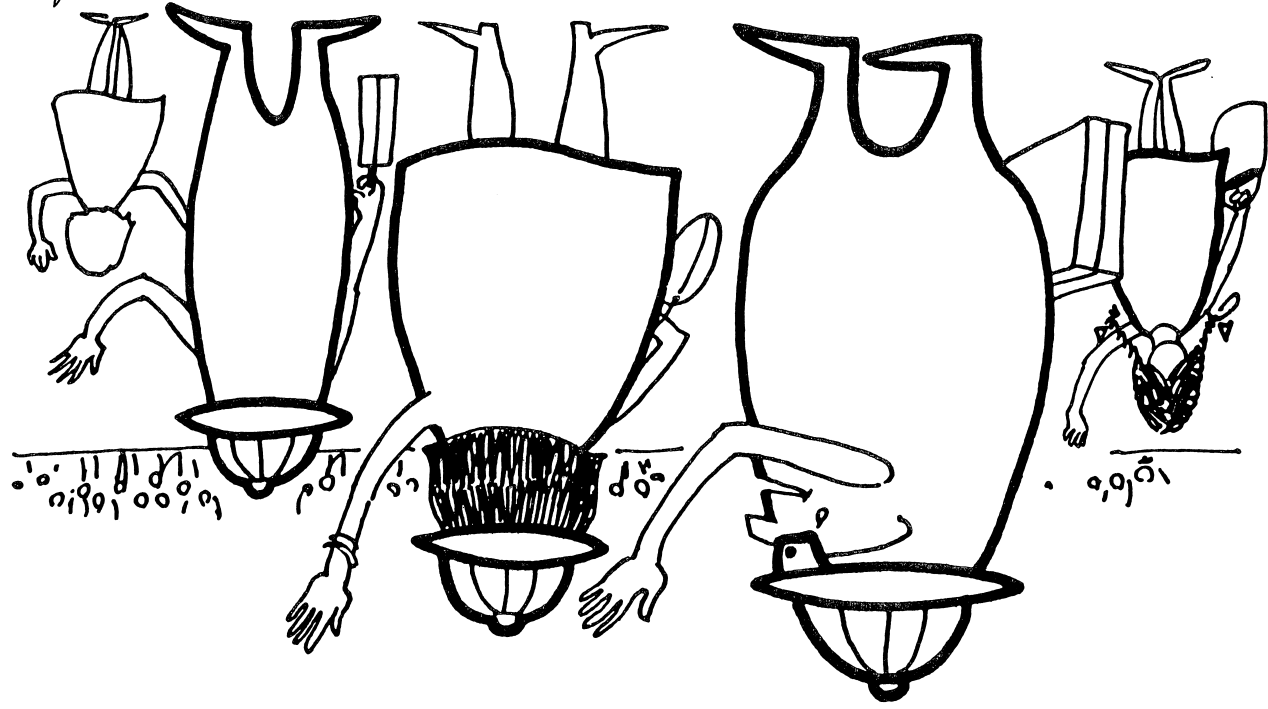
THANK YOU, BROTHER, FOR  
COMING...



Shupp

When it comes time to leave, if Pilgrim has fulfilled his mission in a dedicated and loving way, he and his children in the faith will shed genuine tears for each other. Can there be any greater recompense on earth than that of seeing spiritual children and grandchildren growing in the Faith and expanding the borders of the Kingdom, as balanced, mature Christians? He can rest more easily, knowing that he has built the work on a firm foundation. He can have the satisfaction of realizing that in some small way he has lit a candle in a dark place and has watched it flicker and grow into a steady light, guiding thousands to their Lord.

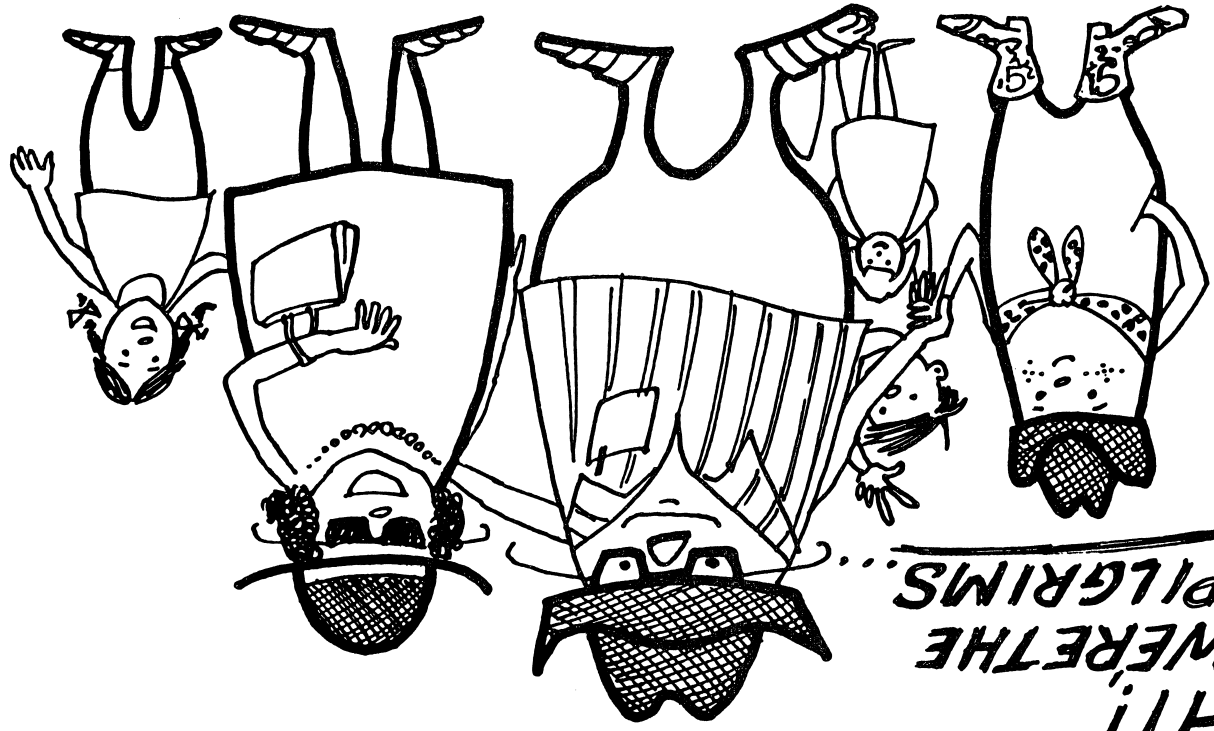
Ally



GOODBYE, BROTHERS / PRAY FOR US.

“D-Day” arrives for Pilgrim and he must depart, to move on to other assignments or to be with the Lord. This parting is a bittersweet moment, for it is both a time of sadness and of rejoicing. The Pilgrims will never forget their national brothers and sisters, for their hearts will remain on the field. Whenever possible, they will return to visit their beloved family in Christ, just as Paul did with the churches he initiated, and they will maintain regular correspondence with their overseas family. On regular visits back to the field we have been received with open arms. On our part we have rejoiced over the faithfulness of so many and the progress of their work, even while weeping with them over the difficulties they face.

Hi!  
WERE THE  
PILGRIMS...



Ally

Now the Pilgrims have come full cycle, far more mature for their years spent on the field and far more able to adapt. If they go back to their homeland, they will suffer the pangs of re-entry adjustment, just as real as the culture shock they faced on the field, as they adapt to new and different surroundings. They will find that life at home has changed considerably. They will be well out of the latest styles, the major topics of discussion, the economy, the newest technological advances, the gossip and slang . . . They will have to adjust mentally from being considered wealthy Americans on the field to being for all practical purposes almost in the lower class economically. Their major interest will still be centered on their adopted country. They will find it difficult to understand why others are not as concerned as they about their field, or for that matter, about outreach in general. They will never again be the same, for they are now **world Christians** in mentality; prophets who hear a burden for all peoples; pilgrims just passing through this world on the way to a far better place. But, praise God for them and be patient. They are bound to readjust, sooner or later.

## THE END AND ANOTHER BEGINNING

## AUTHOR'S BIOGRAPHICAL SKETCH

Glover Shipp brings to the mission of the church and to Christian literature a variety of gifts and talents. He is a commercial artist, illustrator, journalist, editor, evangelist and teacher who has utilized all of these abilities on the field, living in the great urban center of Belo Horizonte, Brazil for eighteen years. In that nation he specialized in Christian publications, editing a magazine now for twenty years and preparing books, courses, tracts, a hymnal and other materials for distribution to the entire Portuguese-speaking world. His efforts in this specialization have brought him various awards, both nationally and internationally. He helped plant and develop a number of churches of Christ in Brazil, preached and taught, directed and taught in Bible institutes and leadership training programs, and led Bible camps, retreats, lecture programs and conferences. For several years he was co-director of a Christian publishing company in Brazil.

Prior to his entering the mission field he had been active in mission writing, lecturing and traveling, and acting as assistant editor of the *Christian Chronicle*. He also served as director of publications and public relations at Pepperdine University and earlier, as a staff artist for the Dow Chemical Company, the *Oakland Tribune* and publishing companies in Texas and California. He has written several books in English and Portuguese. Among the former are *God Answers His Mail*, *Fire In My Bones*, *There Is No Nut Like A Brazil Nut*, *Separate For Me . . .*, *Research as a Tool for Urban Evangelism*, *Media for the Millions* and *Me, a Submissive Wife: A New Look at the Lamb and His Bride*. He is preparing texts on *Urban Analysis and Evangelism* and a fiction work entitled *Good News for Gabriel*.

He holds various degrees from Pepperdine University and from Fuller Theological Seminary, where he completed a doctorate in missiology in 1986. In his undergraduate days he was



### Author's Biographical Sketch

student body president and a member of *Who's Who*. He has also engaged in graduate studies at the California State University at Fresno, the California College of Arts and Crafts, Abilene Christian University, Harding University and the ABECAR Christian University in Brazil. He is presently serving as missionary-in-residence at Abilene Christian University, in Texas, where he teaches missions and urban studies and is developing mission texts and materials for local church use, as co-founder of the McCaleb Institute for Missions Education. He writes extensively for church papers and technical journals. He is also a member of the Continent of Great Cities Task Force, which recruits and prepares mission teams for the major cities of South America, and is a summer-time campaign director for Brazil. He continues his publications involvement there and also with the McCaleb Institute.

His interests are diverse, including painting and distance running, in both of which he has won trophies and medals. He also has created a number of hymns in both English and Portuguese. He is married to the former Marjorie (Margie) Smith and has five children, all married, with two of these and their spouses looking to future missionary service in Brazil. They also have a Brazilian foster daughter, who is soon to marry a young American evangelist who is preparing for service in Brazil. He and his wife are enjoying their new status of grandparenthood, with four grandchildren, three girls and a boy.